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MULTICULTURAL PROGRAMS

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NOTICE

REPORT OF THE SYMPOSIUM ON MULTICULTURALISM: A BLUEPRINT FOR MULTICULTURAL DEVELOPMENT IN BRITISH COLUMBIA

JUNE 7 - 9, 1990

Further to the report that you have received, please find attached as an insert a synopsis of the proceedings from the immigration workshop. These were inadvertently left out of the initial report.

Michael Leigh

M.J. Leigh
Director

APR 11 1991

Recycled Paper

IMMIGRATION: ITS IMPACT ON BRITISH COLUMBIA

This session examined the effect of increased immigration on the B.C. economy and labour market, as well as on provincial programs and services.

Contrary to the belief that immigrants are a drain on the economy, research reported during this session indicated that not only were immigrants needed if Canadians wish to continue to enjoy their present quality of life, but immigrants create more jobs than they displace.

They pay more into the public purse than they draw out and, within a decade of their arrival in Canada, they have 'caught up' with the Canadian-born.

B.C. benefits greatly from immigration, a fact which is largely unknown by the public.

Participants were told that the province expects continued immigration and that B.C. is second only to Ontario in immigration flow.

There are a number of provincial government programs to assist immigrants. Some are relatively advanced, such as those available to business immigrants, and some are more rudimentary, such as those pertaining to health and social services.

While the necessity to cultivate and foster a 'welcoming attitude' has been recognized, there is a need to expand both services and general public awareness of the benefits of increasing immigration.

While there is a relatively large 'grass roots' network of immigrant settlement services, professionalized settlement services are currently 'underfunded, underpaid and overworked.'

Assisting immigrants to integrate into B.C. society is a complex and often lengthy process. With increasing levels of immigration, current services will be unable to meet the demand.

The session was also told about the particularly difficult position of refugees with respect to ESL and settlement assistance.

It was also pointed out that, while B.C. benefits from immigration, the provincial government only contributes one-tenth as much to such services as do other provinces, specifically Manitoba, Alberta and Ontario.

The provincial government was called on to consult with immigrant and ethno-cultural communities to articulate policy and programs that would effectively and compassionaltely deliver settlement support.

Discussions that followed the presentation drew attention to the importance of learning English as a key to active participation in Canadian society.

Delegates also urged the government to examine the current status of access to professional accreditation by immigrant professionals. Along with expanded services for immigrants and ESL, this was identified as a pressing concern by delegates.

DISCUSSION FRAMEWORK

What will be the impact of increased immigration on the B.C. economy and labour market?

What impact can be expected on provincial programs and services?

What are the current immigration trends, and what kind of mix is needed to develop B.C. into a dynamic economic and social force in the '90s?

DR. DON DeVORETZ, Professor of Economics at Simon Fraser University, is author of a forthcoming book entitled Canadian Immigrants: Windfall or Downfall? His presentation aimed to debunk some of the prevalent misconceptions about the economic impact of immigration, and to help defuse controversy with fact.

His research has addressed three central myths in the economics of immigration: that immigrants take away jobs; that they are a net draw on the treasury; and that they negatively affect our savings and net worth performance. Dr. DeVoretz has studied these questions for 15 years using census data to document the facts.

He said: "When you speak of the economics of immigration, you can truly get people's ire up." Despite the risk of becoming embroiled in the negative publicity around this issue, he went public with his research in order "to raise the level of the debate." However, he is "appalled" that the issue continues to be debated on the basis of myth rather than fact. Dr. DeVoretz is "quite pessimistic" about the multicultural community's ability to rebutt the critics who persist in arguing the issue on the basis of these oft-repeated shibboleths.

His research revealed that there is no evidence to support the first, and most contentious, shibboleth that immigrants take jobs away from the native-born. Studies he conducted in 1981 and 1986 showed that in British Columbia, through the period of 1971 to the present, the foreign-born have created as many jobs as they have displaced. He acknowledged that individual native-born workers in certain industries have been displaced, but overall "the number of jobs created by the foreign-born wash out the effects of displacement" for both years studied. "The critics are wrong," he said.

The second major myth claims that immigrants are a net draw on the treasury. The '81 and '86 figures prove that on average all foreign-born people annually pay between $800 and $2,000 more per family in perpetuity into the treasury than they use in services every year. This holds true for both the earlier Anglo-Saxon immigrant group and for the more recent Asian immigrant group, he added.

The last major question relates to assimilation. How long does it take for a foreign-born person to "catch up" to a Canadian-born person? Generally about 10 or 12 years, Dr. DeVoretz said. But not only do immigrants catch up, they surpass the economic performance of the Canadian-born. They earn more money and therefore contribute more taxes; they are net subsidisers to the treasury. "What does that mean for the rest of us? Where is that $800 to $2,000 going? It is going to the resident-born population."

His calculations show the positive impact for B.C. society. A typical foreign-born family makes discounted lifetime net contributions to the treasury (that is, the amount of taxes they pay over and above the amount of services they use) of $30,000 on average. "That doesn't sound like much, but multiply it by the numbers [of immigrants] coming in and it becomes a very large amount," he said.

Dr. DeVoretz concluded saying: "Our facts are right. There is strong economic evidence we [in B.C.] have benefitted from immigration." But public opinion does not recognize the significant economic contribution of immigrants.

Why not? He suggested that British Columbians have never really come to grips with history. Indeed, "we have just refused to recognize that we are a country of immigrants." Instead, we focus too much on the inevitable problems of a diverse population and use shibboleths to deny our historical reality, he concluded.

LORNE SEITZ, then B.C.'s deputy minister of International Business and Immigration, described the goal of MIBI as the development of policies and programs to maximize the benefits of immigration to the province. He reported that MIBI is negotiating with the federal government on an agreement to set out the province's role in immigration policy, particularly in planning, selection, settlement and integration.

Mr. Seitz offered a few statistics on immigrants to B.C. In the last two decades the annual number has ranged from a high of 34,000 in 1974, down to lows of 12,000 in 1978 and 1985. In 1989 about 25,000 new immigrants came to B.C. -- an increase of 7.6 per cent over 1988.

Of those, 34 per cent entered through the family class; 10 per cent through the refugee and designated class categories; 13 per cent through the independent category; and 17 per cent through the business immigration program. He said those who entered B.C. in 1989 through the investors' category made direct investments of approximately $450 million. Those in the entrepreneurs' category had a combined net worth of more than $1.2 billion.

Mr. Seitz sketched aspects of provincial support for immigrant settlement:

* For the 1989-90 school year, about $20 million were allocated for English as a Second Language training in B.C. schools, and the trend shows a 20 per cent increase for this year.

* The Ministry of Health has offered a remedial English course for employees and another course to provide cultural sensitivity for practitioners.

* The Ministry of Social Services and Housing provides income assistance for immigrants and refugees in need, an annual grant to MOSAIC, and cross-cultural training for social workers and financial assistance workers.

* The Solicitor-General has established an ethnic police services division.

* The Attorney-General has developed initiatives to prevent new immigrant youth from recruitment and extortion from criminal gangs and is implementing province-wide multicultural public legal education programs.

* Women's Programs committed one third of its grant funds in 1990 to projects for immigrant women.

In terms of trends, he said the recent upswing in immigration is expected to continue over the next five years. The number of immigrants coming to B.C. is increasing, and their characteristics and needs are also changing. B.C.'s immigration rate -- about 7.6 per thousand population -- is second only to Ontario's. While Europe has been the primary source of immigrants to B.C., today the ratio of Asian to European immigration is 4 to 1.

There is also a trend for immigrants to settle in urban centers with established ethnic communities and greater job prospects: 80 per cent of newcomers to B.C. settle in Greater Vancouver.

In conclusion, Mr. Seitz said immigrants are a resource for B.C. society.

They contribute to the size and composition of the labour force, their educational and occupational skills help to diversify the economy, and they offer positive trade and investment linkages back to their home countries.

For immigrants to settle here as quickly and successfully as possible, the links between immigration and provincial labour market needs should be strengthened. Finally, he said, "we need to foster a welcoming attitude on the part of all British Columbians to all newcomers from all parts of the globe."

VERA RADIO, Executive Director of the Multilingual Orientation Services Association for Immigrant Communities (MOSAIC), put a human face on the statistics with the story of Tak and Susan Lee, who came to Canada from Hong Kong in 1988 as independent immigrants. Ms Radio described their problems finding housing, accessible English classes and jobs. The Lees were able to overcome their initial obstacles with help from MOSAIC. "Their story is actually a pretty happy one," Ms Radio said. "But what if they landed in a city where there wasn't an agency to help them out? What if they were refugees and suffering from post-traumatic stress from the torture they experienced?"

She emphasized that the immigrant serving agencies do not want to create ghettos. "We want to assist newcomers to become fully participating Canadian citizens involved in the process of nation-building," without sacrificing identity or culture. To that end, agencies strive first to help them settle and later to integrate.

Integration is by far the more lengthy process, Ms Radio said, because it involves a complex set of economic, social, psychological and cultural adjustments.

The values, beliefs and customs that immigrants bring from their homelands often collide with prevalent norms in B.C. Parent-teen conflicts, for example, are common among immigrant families when parents want to assert traditional values and youngsters want to adopt Canadian ways.

A lack of understanding about rights and responsibilities under unfamiliar Canadian systems such as income assistance, unemployment insurance and workers' compensation often leads to unnecessary problems. "A lot of misunderstandings could be prevented with proper orientation," she said.

The bilingual settlement counsellor is a key person in this integration process. Such counsellors, often immigrants themselves, help newcomers integrate effectively and become productive faster. B.C. has a strong grassroots network of immigrant serving agencies staffed by experienced professionals with linguistic skills, cultural expertise and proven track records of bridging the gaps between immigrants and available services, Ms Radio said.

The same agencies "are also overworked, underfunded, underpaid and struggling from year to year!" There is a chronic shortage of bilingual counsellors. What's worse, some ethnic groups and some regions of B.C. are not serviced at all.

Because the agencies take their mandate to serve immigrants so seriously, they help whoever comes to the doors -- regardless of their status. But the built-in barriers to service make the job more difficult for agency staff.

For example, Ms Radio explained: "If you are a landed immigrant, Canada Immigration pays the agency for us to provide information, interpretation and the initial counselling services for you.

Once you become a citizen, nobody pays. If you are a refugee claimant, it is worse yet. Nobody pays for service, and often you are not eligible for any services anyway." Even though they will not be paid, the agencies don't turn such clients away, she said. They don't say: "Well you have no legal status in Canada, so I am not going to help you understand the complex legal process that you have to go through to be a refugee claimant, and so what if you been sleeping in the street and haven't eaten in two days -- you are not my problem."

Combine this commitment to serve with a doubling of the numbers of people needing service and what do you get? Ms Radio asked.

More immigrants falling between the cracks or receiving no service at all." No one really knows what happens to them. What about the staff? "They are becoming burned out because of the ever-increasing demand." Immigrant service agency workers' central dilemma hinges on the knowledge that if they don't help, no one else will.

Ms Radio urged all three levels of government to work with community agencies towards effective, compassionate delivery of immigrant settlement and integration services.

She pointed out that the federal government and the city of Vancouver are both involved in a variety of programs. However, the province is "conspiciously absent" in this area.

"There are a whole lot of reasons why the province should be involved in settlement support," Ms Radio said. There are legal reasons; under the Constitution immigration is a shared federal-provincial responsibility.

There are economic reasons; immigrants are human capital -- taxpayers, consumers, voters -- required to build the province. And there are moral reasons; we have humanitarian obligations.

She said for the province to remain uninvolved is a short-sighted recipe for disaster.

"We will have increased welfare expenditures for people who can't find work, increased health care costs for people who somatize their stresses and need doctors, increased criminal justice costs as youths are more easily recruited into gangs."

Ms Radio offered some comparative statistics on provincial government support for settlement services, excluding ESL, in other provinces.

* The Manitoba government spends about $180 per immigrant to that province.

* Alberta funds multicultural agencies at a cost of about $126 per immigrant.

* Ontario, which typically receives half of the country's immigrants, allocated about $100 for each of the 88,000 immigrants who came to that province in 1988.

* In B.C., "the most that I could figure out is around $10 per immigrant," she said.

Taking into account the 1989 level of 25,000 immigrants to B.C. and multiplying that by $100, the lowest figure of the other provinces, B.C. should be providing $2.5 million for immigrant services, Ms Radio said.

She concluded her presentation with a challenge to Mr. Seitz "to work with the immigrant serving agencies in developing a policy, a mandate and a funding structure for settlement and integration support services for the province." She assured him that the agencies are eager to work with government and share their expertise.

DISCUSSION

Participants in this session expressed concern about what is commonly referred to as Canada's two-tiered immigrant flow: the top tier comprising the entrepreneurial and investor categories, the bottom tier comprising all other categories of immigrants and refugees.

One delegate suggested business immigrants "have the money to isolate themselves from the problems" that other newcomers cannot avoid. Another participant worried about the "perception that they are buying their way into Canada," as well as thus causing brain drain and capital flight from countries that can least afford it.

"Do we not also have a responsibility to the poor people of the world?" he asked. Mr. Seitz responded that investor immigrants are few -- only 900 last year -- and most are from Hong Kong, Taiwan or Europe, not developing countries.

Another delegate felt that the two-tier system must be viewed in terms of the structure of Canadian society and the demand for cheap labour. He pointed out that many newcomers work as household domestics and farm laborers, occupations known for poor working conditions and wages below the legal miniumum.

Dr. DeVoretz said the situation in the United States highlights the central problem of a two-tiered policy: there is the danger of creating an immigrant underclass and an over-achieving class. The first becomes the butt of public derision and the second becomes the object of envy. "It's not the way to solve the problems of multiculturalism," Dr. DeVoretz said.

He added that research shows the key to economic success for immigrants is learning English. "It's the single most important conditioner of earnings performance other than level of education.

"The economic penalty for not having English is very, very high." Another participant, who himself was in a refugee camp before coming to Canada, said he is bothered that many refugees idle away years waiting for entry to Canada -- time that could be spent studying English and learning about the country.

A representative of Canada Immigration in the audience said the federal government has plans to provide language and orientation in refugee camps abroad.

The discussion centred on the wasted talent, skills and energy of foreign-trained professionals who want to contribute their expertise to B.C. but cannot get licences or accreditation. Immigrants don't expect or want a lowering of professional standards, only a fair process for evaluating their training and a chance to upgrade their skills if necessary. Mr. Seitz said the province recognises the problem.

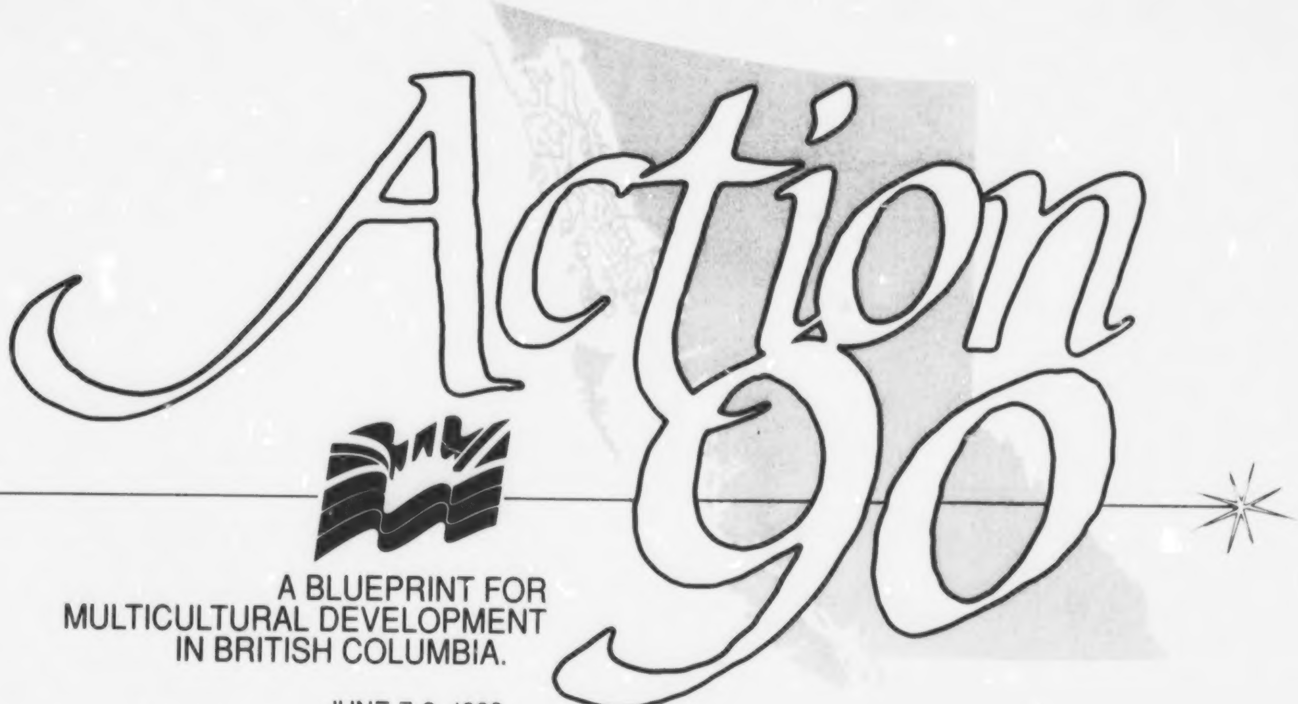
The over all theme of the feedback was that the benefits of immigration are more than simply economic. As one delegate said: "With Canada's low fertility rate and low net immigration flow we need much more immigration."

However, he urged that the issue be examined within a broader social and political framework. "We need greater political support so immigrants and refugees are not made scapegoats for political purposes."

Another delegate asserted that the reaction against immigration "is in many ways a racist reaction." Dr. DeVoretz agreed, but insisted we can't put the economic issues aside.

"For some people who are critical of contemporary immigration policy, economic issues are truly a sincere rationale. For others the economic issues are used to disguise their racism."

Either way, he said, you need the facts to rebutt them. "Then if they still want to argue for lower immigration levels they at least have to come out with their true arguments."



Action 90

A BLUEPRINT FOR
MULTICULTURAL DEVELOPMENT
IN BRITISH COLUMBIA.

JUNE 7-9, 1990

SYNOPSIS OF PROCEEDINGS

BC Multi Culturalism

A SYMPOSIUM HOSTED BY THE PROVINCE OF BRITISH COLUMBIA
AND IN CONJUNCTION WITH THE ADVISORY COMMITTEE ON
CULTURAL HERITAGE

Synopsis of Proceedings of Action 90-- A Blueprint for Multicultural Development

in British Columbia

June 7 - 9, 1990

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Edited with the Assistance of
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Action 90:
A Blueprint for Multicultural Development in British Columbia

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PREFACE

Today British Columbia is home to more than three million people from more than 60 different cultural communities. More than 70 different languages are spoken in our province.

Despite the rich cultural and linguistic diversity that has always characterized British Columbians, our society and its institutions have remained largely monocultural and unilingual. However, a new awareness is growing of the opportunities and benefits inherent in our multicultural reality. Hand in hand with that comes a new understanding of the need for a coherent, comprehensive strategy to meet the needs of a diverse citizenry and to encourage the fullest participation by all British Columbians.

To that end, the Province of British Columbia, in conjunction with the Advisory Committee on Cultural Heritage, hosted a provincial symposium entitled Action 90: A Blueprint for Multicultural Development in British Columbia.

The gathering took place from June 7 to 9, 1990 at Simon Fraser University's Harbor Centre campus in downtown Vancouver. It was attended by about 200 delegates representing a broad spectrum of cultural communities and many different regions of the province. A number of experts and professionals were also invited to provide the benefit of current research in the areas multiculturalism, race relations, heritage language teaching and immigrant settlement services. Representatives from various social institutions, the media, provincial and federal government ministries participated as well.

This document follows a relatively unique approach in reporting the proceedings of the symposium. The first part of the report provides a general discussion of the recommendations and a context for their interpretation. This is followed by reports on each of the sessions. Introduced by executive summaries, the reports enable legislators and future readers and researchers to identify the issues discussed and benefit from the insights brought to these concerns by invited experts, professionals and symposium participants. The report concludes with a series of appendices, including a full list of the recommendations, the addresses of keynote speakers and a list of symposium participants.

Besides the recommendations brought forward on the symposium floor, many of them suggestions for specific programs, an additional 93 written recommendations were received. These have been tabled with the Advisory Committee on Cultural Heritage for further study and consideration. The recommendations given in the body of this report represent a synthesis of major issues and concerns that emerged out of both the written and verbal recommendations.

KEY ISSUES AND GENERAL RECOMMENDATIONS

MULTICULTURALISM IN B.C.: A QUESTION OF POLICY

Throughout the symposium delegates, professionals and panelists called on the provincial government to establish a multicultural policy for British Columbia. Such a policy would provide a framework for a series of programs which would strengthen British Columbian society by acknowledging the many contributions of its multicultural and multiracial populace and the benefits derived by all from this diversity. To ensure that it be reponsive to the needs and opportunities, the policy should have implementation and funding built into it.

A multicultural policy for British Columbia would not create a new constituency or ghetto, but rather it would join other provinces and the federal government in articulating and enacting principles that encourage diversity while affirming an open society in which all have equal access to opportunity for self realization.

The overarching recommendation made by delegates and participants was that the Government of British Columbia develop and institute a multicultural policy. This policy would then provide an institutional coherence and context for many of the recommendations.

As such, the policy would be informed by a long-term vision; would be based on a process of consultation and development; would be responsive to the needs of visible minorities while encouraging the viability of ethnocultural communities; and would have a strong educational mandate.

A multicultural policy, reinforced by funding and implementation, would be British Columbia's contribution to the larger vision of "global village" characterized by mutually beneficial cooperation and inter-group harmony. Canada and British Columbia, due to continuous and much-needed immigration as well as the rise in visible minorities, already embody something of this vision. What remains is to give British Columbia's place in that vision a concrete and committed articulation.

2. ONE CONSTITUENCY; TWO CONCERNS

For whom should a multicultural policy be developed and why? Nearly one third of Canada's population derives from stock other than English or French. British Columbia is second only to Ontario as a preferred site for immigration. This fact has led to an increasingly culturally and racially diverse population in the province.

The ethnocultural community of British Columbia is itself diverse and represents two key concerns: equity of access and community cultivation. It should be noted that these concerns are not mutually exclusive. Neither can we assume ethnocultural groups to be defined by one or the other exclusively. On the one hand, one set of concerns centres around the keen desire to cultivate ethnocultural heritage through community development.

In short, the cultivation of a viable inherited community in which heritage languages and other cultural practices are fostered and encouraged to flourish. On the other hand, another set of concerns is focused on creating a society in which all will have equal access to opportunity for employment and promotion irrespective of skin colour. These concerns emphasize the right of individuals and groups to live in a social climate free from systematic or isolated racial discrimination, ghettoization and hostility based on visible difference.

On the face of it, we are confronted by an apparent contradiction in these concerns -- one seeking to cultivate difference, the other demanding equity of opportunity and access to all benefits of life in British Columbia regardless of difference: a concern with differentiation and with integration.

On closer examination, these two concerns are not contradictory. Rather, they are two of the principles that inform a pluralistic society and, in their emphasis on community, both are consistent with the principles upon which Canada was created.

A truly plural and democratic society ensures the rights of all individuals while recognizing their right to be part of communities of interest and/or inheritance which are engaged in projects to enrich the overall fabric of such a society.

Both sets of concerns have been recognized and articulated by other provinces and the federal government. Neither set of concerns can stand on its own; neither alone can lay claim to the Canadian historical experience nor, it is hoped, to its future.

A multicultural policy, strengthened by resource allocation, would enshrine and actively articulate both sets of concerns, thereby ensuring the evolution of a truly plural and democratic society in British Columbia.

3. POLICY DEVELOPMENT

Action 90, with its proceedings and recommendations, represents a positive first step in the development of a multicultural policy. As a consultation it enabled many communities and individuals to present their vision of a positive, multicultural and multiracial society. They also had the opportunity to set forth pressing concerns about the current status of society, especially with regard to increasing difficulties in the domain of race relations. Problems were presented, as were possible solutions.

The development and implementation of a multicultural policy demands vision. Such a policy, while having an immediate effect, would also have to be supple enough to ensure that programs of the present would have a positive and powerful effect on the future. Furthermore, a multicultural policy would have to reflect British Columbian concerns and be responsive to the particular conditions of our province.

However, much can be learned from policy intiatives undertaken elsewhere and at other times. To ensure the creation of a forward-looking and responsive policy, the government was urged to continue the consultative process begun with Action 90.

By encouraging submissions from groups and individuals who may not have had the opportunity as yet to express their views, a broader basis for policy development can be achieved.

4. A POLICY WITH A STRONG EDUCATIONAL FOCUS

If it is the intent of the government to foster and facilitate the evolution of a truly harmonious and mutually beneficial multicultural and multiracial society in the years to come, the emphasis of a multicultural policy should be education.

This is not to say that the ministries currently responsible for education should be made further responsible for multiculturalism. It does, however, underscore the significance of education at all levels as the way to craft an environment for intercultural and interracial harmony.

As the proceedings show, symposium participants emphasized the importance of education for the creation of a harmonious multicultural society. Education here involved three forms: intercultural training, which fosters intergroup understanding; English as a Second Language (ESL), which facilitates acquisition of the dominant language by immigrants; and heritage language training, which serves to enlarge multilingualism in society.

Discussions and presentations drew attention to organizations and institutions where intercultural training was showing marked success. They also illustrated the areas where such training was still very much needed: among the media, the professions, the public service, health and social services, the public schools and post-secondary institutions, the business community and immigrant communties

The proceedings also demonstrate that intercultural training is a crucial step in facilitating both equity of access and a variety of benefits for British Columbia society.

Concern over ESL training played a major role in the proceedings of the symposium. ESL not only provides immigrants with a sense of dignity but it speeds their ability to participate fully and equitably in the "mainstream" of Canadian social and economic life.

Symposium participants noted both the importance of ESL and the problems with current policies concerning its delivery. They supported the provincial government in its agreement to step in and continue funding ESL in the wake of the recent withdrawal of federal support for the CILT agreement. However, participants expressed concern that such support was promised for a short period of time, and that it did not address the variety of levels of need articulated in the community.

While participants expressed a great deal of concern over ESL, equal concern was expressed over the fostering of heritage languages. Using examples drawn from business and social life, many participants drew the symposium's attention to the benefits of a multilingual society. It was pointed out that nearly as many children study heritage languages as do study French or other "modern" languages. Indeed, given the numbers of people who speak "heritage" languages such as Chinese, Punjabi or Ukrainian, the designation of "modern" and "heritage" with respect to languages may be suspect, perhaps even racist.

Heritage languages not only strengthen our diversity but, as the proceedings show, they enhance the opportunities of B.C. business ventures by opening up many more potential markets through the capacity to communicate.

Further, it was noted, in light of the fact that throughout the world many people are multilingual, the failure to facilitate heritage language instruction weakens and impoverishes the citizens of British Columbia and Canada.

A multicultural policy informed by a strong educational focus would provide British Columbia with a vision that can only strengthen and enrich the life of the province while enhancing the capacity of her citizens to advance their own self-realization.

With respect to the location of British Columbia on the Pacific Rim, all educational development can only expand the province's economic capacity and competitiveness in international markets while adding to the vitality and diversity of the provincial economy.

5. POLICY IMPLEMENTATION

Participants were clear in their call on the government not only to formulate a multicultural policy but to ensure its implementation through the allocation of resources, both institutional and financial.

It may be the case that implementation would have to take the shape of the establishment of a ministry which would be responsible for making multicultural policy a reality. Such a ministry could provide financial support in a wide range of programming areas. Furthermore, such a ministry could function as a coordinating body assisting other ministries and sectors of government activity in realizing the principles of a multicultural and multiracial society.

Multiculturalism, as the symposium showed, is not a question of creating ghettos. To expect a Ministry of Multiculturalism to solve all the problems without the underlying principles playing a role in all sectors of government policy and programming lends itself to the very outcome to be avoided: ghettoization.

The opportunities, needs and challenges posed by a multicultural society are very broad. However, delegates identified a clear need for an agency to coordinate all the aspects of response, initiative and delivery.

Earlier it was noted that the constituency to be served by such an agency expresses two seemingly contradictory concerns -- heritage development and equality of access. Should the agency be made responsible for both areas of concern? Two models exist which can be illustrative.

In Manitoba and Alberta both areas are dealt with through their respective Ministries of Multiculturalism. Like B.C.'s, Ontario's population has a large proportion of visible minorities. Symposium panelists explained how that province has a multicultural policy and ministry as well as a directorate responsible for race-relations.

Delegates urged that prior to policy implementation, further study of these structural and program arrangements should be made so that implementation be responsive to the special and specific challenges of ensuring a racism-free society in British Columbia.

As is apparent from the symposium proceedings, multiculturalism in the context of a multiracial society presents a unique blend of opportunites and challenges. Through the composition of its population, through continuing immigration and through the activities, initiatives and practices of communities, groups and individuals, British Columbia is already multicultural and multiracial.

However, some participants voiced concern that until recently the provincial government has shown little interest in articulating this fact, nor has the government come forward with the support, policies and programs that would enshrine it as the concrete manifestation of a truly democratic and pluralisitic society.

Delegates applauded the government for the initial consultative step taken with Action 90 and for beginning to recognize the concerns of the multicultural and multiracial constituency. The challenge remains in policy formulation and its actual pro-active implementation, they said.

6. MULTICULTURAL BRITISH COLUMBIA IN THE ERA OF MEECH LAKE

As the Action 90 symposium got underway, the first ministers of Canada were meeting behind closed doors negotiating the Meech Lake Accord and, indeed, the shape of Canada's future. Premier William Vander Zalm was scheduled to address Action 90 participants, but was unable to attend because of the Meech Lake crisis.

In the context of the negotiations that were to bring Quebec into the Constitution, discussions at the symposium took on a special sense of intensity and urgency.

The multicultural community clearly expressed its convictions about the value of a strong and united Canada. At the same time, participants voiced a deep concern that their voices, and the voices of aboriginal peoples, had not been heard when the accord was drafted.

Participants of the symposium urged Canada to embrace not only its official bilingual heritage but also to acknowledge and enshrine its multicultural and multiracial realtity. As many of the delegates put it, through a strong and effective multicultural policy and programs, the many newly-arrived Canadians would be assisted in becoming a greater asset to Canada as a whole.

Those who had been born here but subscribed to a heritage neither English or French could continue to make positive contributions to the diversity and health of Canada as our nation evolves into its second century.

Action 90 was a promising step toward ensuring British Columbia's contribution toward a strong, democratic and pluralistic Canada.

7. GENERAL RECOMMENDATIONS

In general, the recommendations point to a multi-cultural policy for all British Columbians founded on four interlocking concerns and initiatives. They are as follows:

A. Enthocultural Community Development

It was recommended that the government recognize the on-going contribution of ethnocultural communities, languages, arts and values, and therefore foster and encourage their development through support for community-based initiatives and projects.

B. Immigration

It was recommended that the government recognize the need for immigration and the significant economic, social and cultural benefits derived by all British Columbians from it. In this light, and in the context of Canada's humanitarian tradition towards refugees, it was recommended that the government commit to funding a comprehensive immigrant and refugee service network, while fostering a positive environment for immigration.

C. Race Relations

It was recommended that the government, in recognition of the historic injustices suffered by non-white British Columbians and the systemic and overt racism they still confront today, implement a comprehensive policy aimed at eliminating racism in all its forms from our society. Such a policy should address employment equity and access to opportunity.

D. Education

It was recommended that the government recognize that the creation of a harmonious multicultural and multiracial society demands a long-term commitment articulated through all forms of public education, including intercultural training in all our social institutions, ESL and heritage language programs.

These four areas receive expanded treatment in the 42 recommendations listed as Appendix A.

MEDIA PORTRAYAL OF OUR CULTURAL DIVERSITY

This session inquired into the role played by the media in creating a social climate for multiculturalism. Participants in the session sought to analyze the contribution of the media to the image of a multicultural society and its ability to provide credible and positive representations.

As the synopsis of the session demonstrates, delegates were clearly dissatisfied with the journalistic abilities and editorial leadership exhibited by the media with respect to the multicultural reality of B.C. Participants indicated that most journalists are untrained to do justice to ethnic stories and generally lack sensitivity to multicultural issues.

It was pointed out that ehtnic people tend to be represented in the media as either victims or villains. Visible miniorities, outside of these two roles, seem to be invisible in the media--they are rarely shown at all.

The recent coverage of 'Hong Kong investment' and the alleged effects on Vancouver real estate was cited as an example of how the news media can get it wrong.

The relationship between the image-bias of television and the problem of sterotyping was raised. Images are a powerful form of communication.

However, it was pointed out that images are a limited way of communicating and lend themselves to emotional rather than rational responses.

It also was suggested that media do not abide by any concerns for employment equity in their hiring practices. No apprenticeship programs exist which would encourage members of ethno-cultural communities to enter the media. Furthermore, schools of journalism do not provide intercultural training.

Delegates acknowledged the power of the media and suggested that educational workshops on image-management and dealing with the media be made available to ethno-cultural communities.

DISCUSSION FRAMEWORK:

*** How does the media depict issues and concerns of the multicultural community? * What changes are needed to reflect an equitable portrayal of our cultural diversity?**

*** What is the responsibility of the community to bring forward an understanding of multicultural issues?**

Moderator DR. CHARLES UNGERLEIDER, an Associate Professor of Social and Educational Studies at the University of British Columbia, began the session with four claims about media portrayal of minorities.

First, he claimed that what Canadians think about minorities is influenced by the media. Second, the relative importance attached to the needs and interests of minorities is affected by their inclusion and location in the media. Third, minorities are generally under-represented as newsmakers, experts and citizens. Finally, when they do get media attention, minorities are more apt to be presented as villains or victims. They are even less likely to be presented as heros in drama, or models in advertising.

Panelist DR. MICHAEL ELTERMAN, Chairman of the Canadian Jewish Congress Pacific Region, said that as the most powerful source of information about our society, the media have a leading role in shaping social, cultural and political opinion. Therefore, their ability to create social harmony or resentment is quite profound. But minorities are legitimately skeptical about the accuracy and fairness of their treatment in the media.

Dr. Elterman discussed the inherent conflicts between the principles of freedom of expression and safeguard of minority rights; both are enshrined in the Canadian Charter of Rights. The media, he said, must walk a tightrope between these principles. But he asserted that no one -- not even the media -- has a right to freedom of expression if it "infringes upon minority rights to see themselves, and for others to see them, in a favorable way."

While media portrayal of cultural diversity has definitely improved over the last few years -- Dr. Elterman offered as examples a number of overtly racist headlines from archival newspapers -- there is still fundamental need for further change in response to systemic barriers within the media. "Today the discrimination is in the boardrooms, in the selection of stories and in the way minorities are portrayed."

And, he said, there are still frequent occasions when the need to get the story overshadows public responsibility.

He referred to coverage of the first trial of Ernst Zundel, the Toronto man who was convicted under the Criminal Code of spreading false news likely to injure the public interest for his publications claiming the Holocaust was a hoax. The blanket reporting of court proceedings simply provided Zundel with an opportunity to air his racist and anti-Semitic views across the nation, Dr. Elterman said. He urged the media to warn the community about racists without giving them a platform.

He also referred to last year's coverage in The Vancouver Sun and Province, and on both CBC and CTV news, regarding investment and immigration coming into B.C. from Asia. In general, he said, the coverage "was biased and discriminatory." Investment from Hong Kong received daily headlines, even though it represented only 20 to 30 per cent of money coming into B.C. There was no coverage of the remaining 70 to 80 per cent. Neither was there coverage of the advantages of such immigration. There were frequent stories on so-called monster houses and elderly evictees. "But where was the reporting on local developers, the avarice of builders and other aspects of the housing problem?" he asked. Resesarch has shown that such unbalanced reporting does affect minority people, and does cause groups to be stereotyped.

Bias takes many forms, Dr. Elterman said. It is biased when a social aberration, such as Asian youth gangs, becomes transformed into "the whole story." It is biased when Sikhs and other minority people are identified by their racial, religious or ethnic backgrounds. He pointed out: "You never see a headline: 'Christian Caucasian held in bank robbery.'" Bias is reflected in headlines that don't match, or which contradict, the articles. It can also been seen in editorial cartoons: "No matter which side of the issue you are on in the Middle East, it is still offensive to the Jewish community to see the Prime Minister of Israel in a Nazi uniform." Bias can be identified in the lack of balance on the opinion pages, in photo selection and in juxtaposition of stories. All these forms of bias can foster misleading stereotypes, he said.

Dr. Elterman called for a media code of ethics which would set out criteria for accountability. He pointed out that just as other businesses are not allowed to operate against the social interest, neither should the media be. He referred to the kinds of controls placed upon logging corporations in the name of the public good and asked, "Where are the ethical standards as they apply to the news business?"

What other changes are needed? Dr. Elterman called for more backgrounders and analysis in the news. Minorities need a forum for talking back to the media. "We need to call up reporters and tell them when a story is biased," he said. There should be encouragment of journalists with specialized expertise and multicultural awareness. There must be a closer relationship between ethnic minorities and the mass media. And, he concluded, there must be effective intercultural training programs for the media.

NICHOLAS HILLS, Editor-In-Chief of The Vancouver Sun, said that after 10 years working in Manitoba, with its diverse cultural make-up and strong Francophone presence, he thought he was "fairly sensitized to minorities in this country."

However, he confessed that within two months of assuming his post at The Sun he was suprised to find the newspaper embroiled in a major controversy over the series on Hong Kong immigration and offshore investment referred to by Dr. Elterman. "It surprised me for the amount of really strong reaction it generated," Mr. Hills said. "I don't really understand why we upset people. But upset people we did." At a Board of Trade breakfast, for example, "one business leader told me the series had convinced large segments of the Hong Kong population that this is a city of racists. He said the newspaper had created scars that would never be healed." Mr. Hills responded to him saying "none of us are perfect," and that "in hindsight the subject should have been treated with more sensitivity and certainly less haste." He now believes it would have been better to allow the reporter freedom from daily deadlines and the chance to reflect on such overseas assignments before publishing the stories.

Mr. Hills said he was confused that "in all the letters we got, not one dealt with facts. Not one said we got a fact wrong." He perceived that "writing about the subject in the first place" was the major problem. "People felt picked upon." He attributed this response partly to culturally distinct attitudes towards the press and its freedoms as they exist in Europe and North America.

Since the controversial series, The Sun has opened its own bureau in Hong Kong with a staff correspondent. He said The Sun's multiculturalism beat reporter currently covers ethnic communities well and consistently, but "we need to try to expand the resources we have committed in this area. So far that has not been done." He wouldn't say why it had not been done "because it will just appear to be a lame excuse from a white Anglo-Saxon."

Mr. Hills said he continues to wrestle with the question of "what are the parameters ... of this so-called racism?" For example, he said, editors recently approved a "comical, zany" radio commercial produced for The Sun's new entertainment section, 7 Days. But a delegation of reporters protested, saying the ad was racist, "and that a so-called racist line should be deleted." It never occured to Mr. Hills that it could be construed as racist. He found it "a funny line referring to Yasser Arafat's headgear." Editors reviewed the commercial, reached a concensus that it was not racist and therefore decided to leave the line in. In response, one reporter told the editor-in-chief he was being irresponsible, and was "dragging the paper into disrepute." "We are now going through the same debate with a television commercial," he added. Mr. Hills concluded saying "it is certainly not my intention to be offensive," but "this is a very complicated subject, indeed."

GRAHAM RITCHIE, Executive Producer of the CBC Evening News in Vancouver, was brought up in England and Japan, and emigrated to Canada 13 years ago. He said one of the things he finds "so refreshing" about Canadian society is its "lack of in-built hierarchy." He sees multiculturalism more as a challenge and an opportunity than a problem. "I think Canada has a great future, and if this sounds like a platitude then, tough," he shrugged. "That's the way I feel."

Mr. Ritchie pointed to two initiatives by the CBC to begin to address the cultural diversity of our society. One new program, Diversity, specifically deals with "the ethnic challenges we are faced with everyday." Another, Community Forum, looks at major issues of the day.

He defined the art of newsgathering as "the job of reflecting our daily reality as Vancouverites, British Columbians and Canadians." We encounter problems when it comes to selecting which stories to use from the enormous amount of information coming into a newsroom in a single day, he said. Everyone, including journalists, has personal biases. "Most of us in our newsroom are white, middle-class, reasonably well-educated, and ascribe to a sort of vague liberal humanism," he said. "The best we can do is be aware of our personal biases and try to filter them out." He said the CBC is working hard to diversify newsrooms and the corporation as a whole, but that is not an easy process.

One of television's unique problems arises out of the disproportionate impact of pictures over words, he said. "When you put up words against pictures, the pictures will win out every time." As a result, reporting on non-white groups can be problematic. "We can qualify the script till the cows come home," he said, but viewers will be far more influenced by the emotive visual message than anything a journalist writes.

For example, what does a journalist do with a story on the problem of alcohol abuse in downtown Regina? "You try to do a general story on drinking in the downtown area, but the people you see are primarily Natives.... And you know people don't listen to the words and they only see the pictures, so you are simply reinforcing stereotypes. You end up not doing the story."

Mr. Ritchie concluded saying he would appreciate advice from participants as to how television journalists ought to deal with such problems.

ALDEN DIEHL, Chairman of the Broadcast Standards Council of B.C., described two initiatives that were designed by private broadcasters "to help us all understand each other better."

The first is the B.C. Association of Broadcasters' Humanity Award, which has been given annually for the last 12 years to assist an organization in promoting its cause. The 1990 Humanity Award went to the Racial Harmony project instigated by Chilliwack broadcaster Bill

Coombs, who "felt we should do something more positive to use our facilities in bringing diverse groups together." A collaborative effort of a number of different experts and organizations, the series of six anti-racism ads are now on the radio and television airwaves throughout B.C. The project value is about $3 million in donated air time over the next year, Mr. Diehl reported.

Another positive step is being taken on a national scale by the Canadian Broadcast Standards Council, he said. As the industry's "attempt at self-regulation," the council has developed a number of codes to which each member station pledges to adhere.

So far it has developed a code of broadcasting ethics, a code governing stereotyping of women and visible minorities and another code on television violence. Yet others are still in the design stage.

Mr. Diehl explained that the codes can be used by listeners or viewers who wish to complain about television or radio programming.

He said complainants should first approach the individual station and voice their concerns. If they are not handled to the complainant's satisfaction, they can be forwarded to the council head office in Ottawa and will later be examined by a regional council.

Mr. Diehl conceded that there are "no immediate consequences for a judgment against a member station," but such judgments may influence Canadian Radio-Television and Telecommunications Commission (CRTC) decisions about stations' licensing. "It's a peer-pressure thing," Mr. Diehl said, "combined with the consequences of facing the regulator when you want your licence renewed."

DISCUSSION

In the discussion period following, delegates offered some praise but significantly more criticism of the way the media currently fulfill their role of informing a diverse populace. The feedback amounted to a series of what are called in the newspaper business "darts and laurels."

Delegates gave laurels to the broadcasters' association for its Racial Harmony project, and qualified laurels to the Broadcast Standards Council.

"Will the council have the kind of clout necessary to meet the needs of the multicultural community?" one delegate wondered. He had no doubt that Mr. Diehl's heart was in the right place, however. Laurels to him. Another delegate offered a laurel to Mr. Hills for agreeing to meet with members of the Chinese-Canadian community in the wake of The Sun's controversial series.

However, most delegates were critical of the mainstream media. They spoke of the media's blindness to our cultural diversity, their consequent failure to fulfill their obligation to accurately reflect society, and the negative impact that has on their credibility.

Delegates urged the media to open its eyes and begin to tell the whole story. We are the mainstream, they said. Don't ghettoize us. Reflect our reality, because it is your reality too. If you want "Just the facts, ma'am," then accept one fact: This has always been, and will continue to be ever-increasingly, a multicultural province.

"The media really needs to accept that

multiculturalism is a fact in Canada," one delegate said. "The visible minorities -- who really are invisible as far as media are concerned -- need to be accepted in that mainstream way. We have something to say about things affecting our country. But we are still ghettoized."

Another delegate said: "As visible minorities we are saying, 'You are our media, too. We are not marginal to society. We are society, an increasing part. You have an obligation to respond to that reality.'"

But there must be willingness to change within the media. One delegate lamented the fact that "throughout length and breadth of British Columbia, Pacific Press could't find a single visible minority person to make its board of directors more reflective of the society in which it functions."

Mr. Hills agreed that the board ought not to be all-white, and said the problem is being addressed.

Delegates told the media that because of their Euro-centric nature, their journalism suffers in terms of both international and local news. They complained that coverage of Third World nations generally deals only with atrocities and calamities. "People want to read more about their home countries, not just plane crashes."

On the local scene, a great variety of musical, theatrical and cinematic events are ignored by the mainstream press because critics do not have the expertise to understand and evaluate these contributions to the cultural life of the city.

Delegates told the media representatives they clearly lacked an understanding of the principles of employment equity and of the concept of multiculturalism.

There was criticism of Mr. Hills' suggestion that hiring quotas could be established to remedy the Euro-centric focus in the mainstream media, and Mr. Ritchie's claim that nine times out of 10 a minority applicant "is way behind" in terms of the life experience and academic background journalists need.

One delegate tried to "dispel the myth" that employment equity has anything to do with quota hiring or a reduction of standards. This "woefully inadequate" understanding was also reflected in use of such terms as "so-called racism," another delegate said. "People should be aware that there is racism and not merely something imaginary."

Delegates warned the media that their credibility suffers as a result of this lack of awareness. One delegate expressed concern that: "I'm hearing two speakers who clearly indicated they don't really undestand what we are talking about."

She suggested that multicultural communities would be happy to work with the media to help raise awareness, and that the intercultural training models already developed for other industries could very well be adapted to the news business. Another delegate urged minorities to come forward and learn about the media at the same time. Better journalism and better community relations would benefit everyone, she said.

ETHNOCULTURAL BUSINESS: THE UNTAPPED RESOURCE

This session was focussed on the role that ethno-cultural business activities play in the economic development of B.C. and Canada.

Further, the session inquired into the ways that organizations, industry and governments can assist ethno-cultural business activities and how this might serve to strengthen our place in the global market.

The session indicated that 'mainstream' business organizations have little or no understanding of ethno-cultural business and its diverse networks.

Nor does the business establishment understand ways to profitably integrate these networks or access them. Cross-cultural business training is not being offered in schools of business nor are ethno-cultural business people being actively recruited to participate in business organizations. Opportunities to strengthen and enlarge business activity in B.C. are being missed.

The provincial and federal governments have exhibited some leadership in the area of ethno-cultural business activity. The provincial government offers a series of services to assist business immigrants settle in B.C. Among these are ESL instruction, cross-cultural training and resettlement services.

Efforts are also being made to improve public awareness of the benefits of foreign investment and business immigration.

The federal government, through the Federal Business Development Bank, has established ethno-cultural councils to advise the government on the problems and needs of immigrant and ethno-cultural business people. Programs involving the provision of effective communication about 'mainstream' business practices and consultancy for ethno-cultural businesses are under consideration.

A presentation from EBCO Industries Ltd. demonstrated the effectiveness of progressive multicultural policies in the workplace.

As indicated in the proceedings, a pro-active multicultural policy that exhibits sensitivity to cultural diversity can lead to a workforce with a broader outlook and increased efficiency.

Delegates pointed out that the government at all levels must become involved in the provision of clear and accessible information about business opportunities, Canadian and B.C. business culture and practices, and so on.

This, it was argued, would improve and diversify the current business environment in B.C. and Canada.

DISCUSSION FRAMEWORK

What strategies can be pursued to promote the participation of ethnic businesses in mainstream service clubs, chambers of commerce and business organizations?

How can businesses avail themselves of the opportunities and benefits of our multicultural society?

How can language and culture help British Columbia in a global economy?

Moderator CELSO BOSCARIOL, president of the Italian Cultural Centre Society, elaborated on these questions with reference to recent developments in Eastern Europe and throughout the Pacific Rim, events which offer tremendous opportunities to B.C. business people with appropriate cultural and linguistic expertise.

Panelist MICHAEL GALBRAITH, a representative of the B.C. Chamber of Commerce and President of North American Operations for the Bayshore-Pacific Group, said he feels *somewhat* uncomfortable with the idea of "ethno-business." In his business, he said, "we do not think of ethnic groups. I mean, the Chinese people we deal with would be amused in the extreme to think of themselves as ethnic." He said his Chinese business partners conduct ventures with Canadians "not because we are of one particular racial background, but because we are people of integrity who know something about the local market."

However, Mr. Galbraith said he does understand that in certain B.C. businesses there are "so-called ethnic markets." As an example, he referred to the Chinese Lifestyle Magazine, which targets a particular market. But unlike these specialized businesses, he said, his field relates to broad-spectrum business activities which do not have a particular ethnic focus.

He stated that membership in the B.C. Chamber of Commerce can be beneficial "for business of whatever persuasion," because it offers province-wide contact and access. The Chamber would be delighted to expand its membership and thereby increase its knowledge of local business communities throughout B.C. He believes it is incumbent upon the Chamber "to be a bit more aggressive" in seeking out membership opportunities. "Frankly speaking," he said, "it is a very white organization which does not reflect the business life of the province to the degree that I would like to see it reflected."

Mr. Galbraith then addressed the question of building stronger ties with the Pacific Rim. "There is no question Asian markets are exploding," he said. His own company has gone from zero business in Taiwan to more than $110 million in two years. Business activity with Japan is also growing rapidly. He said entrepreneurs can either work in Vancouver with local Japanese business representatives or work in Japan, relying on the help available from the B.C. and Canadian trade offices and Chambers of Commerce in Tokyo.

JOHN GRAY, Director of Business Immigration for the Provincial Ministry of International Business and Immigration, said MIBI has a dual role: to promote opportunities and to attract investors. "You can't do one without the other." The key to both, he said, is advertising. Toward those ends, the ministry operates a variety of programs and services.

Mr. Gray said the most relevant is the B.C. Business Network, a broad computerized database of opportunities in

B.C., ranging from new business concepts to specific purchasing contracts. The Business Network has three major components:

* Government tenders, including municipal and local governments;

* Venture Net, a listing of specific individuals seeking partners or capital to expand or develop businesses; and

* B.C. Marketplace, a new non-profit society.

According to Mr. Gray, B.C. Marketplace offers great promise, especially for business immigrants seeking new opportunity. Marketplace staff contact existing businesses that import goods or services, identify and quantify the items, and determine whether they can be made in B.C. Thus, Marketplace provides a listing of markets for particular items to be manufactured in B.C. and already-existing businesses in place to purchase the item.

Another ministry initiative aimed specifically at business immigrants is a seminar conducted every weekend in Vancouver. Gray said the two-hour seminar offers a look at the geography, history and economics of B.C., as well as a taste of the local lifestyle, culture and business climate.

As well, the ministry operates a regular series of missions offshore each year; this year it will do six. Their objective is twofold: to create awareness of what B.C. has to offer and to identify individuals who have skills, background or capital that they want to invest. "We try to capture those people, and interest them in the province, and get them planted here," Mr. Gray said. The province also maintains 10 offices around the world to serve both business immigrants and foreign investors. Ministry publications, such as B.C. Talks Business, offer profiles of business immigrants who have been successful here. As well, MIBI is experimenting with advertising in the ethnic media and other ways to involve the private sector.

Once a business immigrant is in B.C., he can look to the ministry and to the local Chambers of Commerce for help and information. Centers such as the B.C. Enterprise Center offer access to the B.C. Business Network and Venture Net. Business counselling can also be provided by the ministry. As well, it produces profiles on specific sectors of interest and a number of publications on the mechanics of setting up a business.

In terms of the role of government, Mr. Gray identified three areas that are fundamental in promoting and attracting business and investment: first, an attractive tax regime, a budget regime that reflects fiscal responsibility, and a policy regime that reflects consistency; second, in conjunction with the private sector, is ensuring that immigrants have access to ESL, cross-cultural education and settlement services; and thirdly, improving public awareness about the benefits of foreign investment and business immigration.

SANDY HIGHET, Vice-President and Regional General Manager for the Federal Business Development Bank, reported that in May 1988, with the support of Multiculturalism Canada, ethnocultural committees were set up across Canada by the bank to advise on issues and concerns of the various local ethnic business communities. There are five regional committees made up of executive members of ethnic business and professional associations and business owner-operators.

The committees have identified a number of problems facing new immigrant entrepreneurs, Mr. Highet said. Common difficulties include a lack of understanding of the Canadian banking system, weak business connections, difficulty in accessing sources of information, a lack of market awareness, difficulty in obtaining funding, and a lack of knowledge of business regulations, laws, and licensing. With these issues identified, the framework for the role of a local etho-business council was established.

In Vancouver, 19 associations are represented on the ethno-business council including Ismaili, Italian, Chinese, Dutch, German, Japanese, Latin American, Ukrainian, Scandinavian and Finnish. In addition, several entrepreneurs are part of the council, together with government representatives from ministries concerned with immigration and economic development, he said.

Advising the FBDB, identifying the needs of ethnic business communities and assisting the FBDB in meeting these needs is only part of the role of ethno-business councils. Additionally, entrepreneurship is encouraged through the creation of a forum for intercultural exchange, as well as support for professional and business activities.

The goal is to build a strong ethno-business community through access to information, networking, increasing Canadian awareness of ethno-cultural business, effective government programs, and increased awareness among the ethno-cultural communities of government's receptivity. Activities so far include an annual Small Business Week and a one-day symposium on the ethno-business community staged with the support of Multiculturalism Canada.

Council members, with the assistance of the FBDB financial services, have prepared a document for submission to government outlining a concept for providing loan guarantees for businesses undertaken by immigrant entrepreneurs. Under this program, a fund of $25 million dollars would be established, the interest from which would provide the operating capital to run the program. Loan guarantees would be available as financial support to immigrant entrepreneurs. Normal lending criteria would apply, but the business would benefit from counselling to bridge any cultural differences which may concern the lender. Funding for the proposal has not yet been approved.

In the area of counselling, Mr. Highet said the bank has been actively recruiting counsellors for its case program who have the knowledge and understanding required to deal with immigrant entrepreneurs, in addition to having a full understanding of their languages and customs. This recruitment recognizes the diversity of cultures, attitudes and types of business represented by immigrant entre preneurs.

As the latest in a series of publications, the bank has issued "Starting a Business in Canada: A Guide for New Canadians." This booklet outlines some of the strengths that have made Canada a land of opportunity for entrepreneurs. It highlights the economic contribution that new Canadian ethno-cultural entrepreneurs are making to this country. It offers concrete advice on how to start a business and where to get help. It also explains how the FBDB can help with acquiring financing, advice and skills needed for business success, and provides direction to new immigrants on other key sources of information and assistance.

The council has recently struck two new committees: one on international trade is examining ways to increase the trade value between Canada and the rest of the world; another on business immigration aims to work with the ministry of immigration to help immigrants understand business in Canada.

As a result of the work of the councils, Mr. Highet said, bank staff have become sensitized to the cultural differences faced by its clients. A number of Chinese-language workshops have been tailored to recognize those cultural differences. As well, the ethno-business councils have provided opportunity for contact with ethnic communities through speaking engagements with business and professional associations. Benefits of this process include awareness of shared problems and, consequently, development of mutual problem solving. It has also emphasized that it is possible to become full members of the Canadian economic scene without sacrificing cultural identity, he concluded.

HUGO EPPICH, President of EBCO Industries Ltd., said his group of companies is very fortunate to employ a workforce of approximately 900 people from over 50 national, diverse cultural, and ethnic backgrounds. "We feel that it is quite unusual to have so many cultures represented in our relatively small corporation," said Mr. Eppich.

In order to work well together and to overcome any communication problems, EBCO has developed a written code of corporate values and beliefs based on three universal principles: the value of the person, the value of perfection and the value of prosperity. "By introducing these written codes into our corporate philosophy, we have provided the guideline for every employee to follow -- from the senior management down to the shop floor -- which emphasizes the need to respect each individual's ethnic, cultural, religious and national background with courtesy and consideration," Mr. Eppich said. He added that adoption of the corporate code has sparked many positive changes in multicultural relationships and attitudes, both within the company and with the community at large.

Throughout the year, the major religious holidays and cultural celebrations of each community are recognized with greetings on staff bulletin boards. An annual multicultural holiday season food festival is held for employees and their friends, where the staff themselves prepare and serve their national delicacies. Last Christmas, 21 different countries were represented at the food festival. "The enthusiastic and spontaneous participation of all made this a very happy occasion," said Mr. Eppich.

This corporate support for multiculturalism is an extremely important factor in the companies' success, he said. "Our historic past hiring policy requires that we employ people for their skills and talents only, not by their nationality, and we take care to utilize these skills to the best advantage of the individual, as well as the company. In this way, some of the cultural and ethnic attributes can be found to predominate in certain areas of our company," he said.

He explained that the diversity of the EBCO group of companies allows them to integrate and fully utilize the skills and national characteristics of the multicultural workforce. "Our employees can take a pride in their ethnic backgrounds, which broadens each individual's outlook. In general, this leads to a very positive attitude towards trying new methods and experimenting in order to meet our international competition. It is this flexibility and innovativeness which has greatly contributed to the success of our group."

Mr. Eppich concluded by describing the satisfying working relationships throughout the EBCO group. "There is no doubt that the implementation of our corporate values ... has been very effective in promoting a harmonious and productive workplace. By appreciating and accommodating the individual's cultural differences, we are able to bring out the best of their capabilities and their work ethics."

DISCUSSION

The main theme of the ensuing discussion period was that multicultural consciousness is good for business. Not only that, it's good for society in general. As one delegate said, "the whole community benefits if we promote entrepreneurship among new Canadians and encourage everyone to achieve their full potential. Pulling down systemic barriers will benefit us all."

The EBCO group was held up as a model for the way companies can conduct business and provide community leadership at the same time. Its success illustrates that richness, as well as strength, comes through diversity. Mr. Eppich, whose companies do more than half of their business outside Canada, pointed out how having a multicultural, multilingual work force makes solid sense at the bottom line. "We flourish like this: Business people feel comfortable dealing with EBCO because they can talk to colleagues from their own background. Their shared experiences and language encourages relationships that lead to real business."

Participants also stressed the importance of assisting business immigrants, both in the personal and the business sense. To attract foreign investment business leaders first must make newcomers feel comfortable in the community. "Welcome him as an individual, as a person, first. His money will follow," one participant urged.

They also identified the clear need for easily accessible information for business immigrants new to the B.C. market. The high failure rate -- about 80 percent -- for immigrant business attests to the fact that "the odds are stacked even higher against you" if you lack understanding of Canadian business systems, rules and traditions. "We should assist newcomers in reducing their risks," one delegate said.

Delegates foresaw a major challenge in terms of developing better race relations and a sense of trust between ethno-business and the business establishment. "If you feel suspicious and distrustful, you can't do business," one participant said. Mr. Galbraith referred to a recent luncheon hosted by the Hong Kong-Canada Business Association on the topic of race relations. Speakers there discussed the need for business to show leadership and help diffuse racial tensions, he said. Mr. Gray pointed out that government sometimes faces problems convincing business immigrants that they are more an assisting agency than a policing one. For many newcomers, there is a "deep ingrained distrust of government generally."

Some participants looked ahead to the day when we can "go beyond ethno-business." Mr. Galbraith asserted that "as business becomes increasingly international, ethnicity matters less and less." Another delegate looked forward to the time when ethno-business councils will no longer be needed, "when the principles will have become so fundamental to our thinking and such a basic part of our general philosophy that separate programs will be unnecessary."

EDUCATIONAL DEVELOPMENT IN A MULTICULTURAL SOCIETY

This session addressed the responsiveness of the educational system and post-secondary institutions to the cultural and racial diversity of B.C. Panelists and delegates were asked to consider strategies and tools which would enhance such responsiveness.

The session revealed that initiatives have been taken to enhance the curriculum in the multicultural domain with new materials to be circulated throughout the B.C. educational system in the fall of 1990. However, it was also revealed that changing aspects of the curriculum was hardly adequate if the intent was to create a positive multicultural society in the future.

Racist content is still to be found in textbooks in use in the system. In short, the entire system -- teachers, administrators, curriculum reviewers and developers as well as trustees -- has to be informed and responsive to the needs of ethno-cultural students and the possibility of building an open and culturally diverse society.

The post-secondary sector seems to have exhibited no initiative in the area of multiculturalism and race-relations. One outstanding exception is the UBC Faculty of Education which has developed a multicultural program of teacher training. This notwithstanding, no post-secondary educational institution in B.C. has a race-relations policy, faculties which train future professionals provide no cross-cultural training and ethnic studies in Canada are rudimentary at best. It was pointed out that students graduate entirely unprepared to live and teach in a multicultural and multiracial society.

As the proceedings indicate, delegates expressed concern that there are too many unilingual students in B.C. and called for a greater emphasis on language teaching. Additional concern was expressed over decreasing support for heritage language instruction which delegates felt threatened the linguistic diversity of B.C.

DISCUSSION FRAMEWORK:

*** How does the school curriculum improve the understanding of multiculturalism?**

*** How are post-secondary institutions responding to the challenge of multiculturalism in education?**

*** What tools are available to enhance multiculturalism in education, and promote cross-cultural awareness and understanding?**

Panelist OREST KRUHLAK, Acting Director of Multicultural Liaison in the President's Office at the University of British Columbia, addressed the question of post-secondary institutions and the challenge of multiculturalism. He prefaced his comments by stressing that he was speaking for himself, not on behalf of UBC President David Strangway, who was to have spoken at the symposium.

In general, he said, Canadian post-secondary institutions simply have not responded at all to the challenge of multiculturalism. "In fact, to a very significant degree, they have ignored the multicultural reality that has evolved in Canada."

However, Mr. Kruhlak said, there are notable exceptions, including UBC. There Dr. Strangway has created the Office of Multicultural Liaison and appointed Dr. Kogila Adam-Moodley as its director. Its mandate is to try to better reflect the community as it exists in B.C. and to make the university more relevant to the community.

But, he said, the very nature of universities -- that they are extremely autonomous institutions -- mitigates against systematic change. "Providing direction from the top is not something that is easily done." Still, such change must come. As an example, he mentioned that "the School of Engineering has students within it that either do not understand the issue of racism, or understand the issue and don't feel that there is any obligation on their part to do something about it."

Mr. Kruhlak reported that neither the University of B.C., nor Simon Fraser University, nor the University of Victoria have policies on race relations. Neither, for that matter, does any post-secondary institution in the country. Universities must address themselves to that in the future, he said.

How relevant are the universities to the communities in which they find themselves? Some people in academe are very concerned and are trying to change their institutions. The UBC faculty of education has been at the forefront of change not only in B.C., but in Canada. But other faculties "are absolutely oblivious to the community as it exists around them." Mr. Kruhlak pointed to the schools of medicine, dentistry and nursing as barely having begun to examine the issue. Cross-cultural training "simply does not exist" in most universities in this country because "it is not something that administrators have believed is important."

In addition, "the whole issue of the study of ethnicity in Canada is rudimentary at best." At UBC, for example, there is no program of ethnic studies. Related courses are taught in various faculties, but there is no coordinated attempt to study the issues. Universities must address this sketchy approach to scholarship in the field, he said.

Essentially, he said, most Canadian university students graduate utterly unprepared to deal with the diversity of our society. He urged the universities to fulfill their obligation to educate students for the multicultural reality, not for a monocultural society that no longer exists.

INDER MEHAT, Coordinator of Heritage Language Education and Multicultural Education for the Provincial Ministry of Education, addressed the question of school curriculum and the understanding of multiculturalism.

Mr. Mehat first outlined six assumptions that underlie all multicultural programming in the ministry:

1. Cultural and racial diversity is a reality in B.C.

2. Multiculturalism is a positive concept and individuals need to be enabled to fully participate in society. That means multiculturalism is for everyone, not just for minorities, he said. It also means visualizing a concept of education that will prepare all students, including ESL students, to participate at all levels of society.

3. Respect for individual differences will enhance learner participation and self-esteem.

4. Equal opportunity to learn in school should exist regardless of gender, social class, ethnic, racial, or cultural characteristics. He noted that traditionally multiculturalism in the Canadian context hasn't addressed social class or gender issues. But, in his opinion, any discussion of multiculturalism must also include these factors as well.

5. The total educational system must respond to multiculturalism, not just curriculum. Staff development, hiring, symbols to which educational institutions adhere -- all these elements must also respond.

6. The process of change requires participation by stakeholder groups. "We can't create change by sitting in our ivory towers and writing policy," he said. "We have to be involved with the community, with researchers, with leaders in the field, with school districts."

Mr. Mehat then referred to Working Plan #2, which outlines current ministry direction with respect to ESL, multiculturalism and heritage languages. Each of the three areas has an advisory committee, established according to criteria of gender, racial and regional equity. The work of the advisory committees will impact the ministry, school districts and the community, he said. The committees are developing ministry policies, and significant work has already been done on curricula for primary, intermediate and graduation programs. "When those programs come out at the school level you will see articulated ESL, heritage language and multicultural philosophies within the programs," Mr. Mehat said.

The ministry is also providing multicultural and ESL training for resource selection teams: that is, for the people who shortlist materials that will eventually be used for curriculum purposes. Ministry staff hope that their model for multicultural and race relations education policy will be duplicated at the school district level. "I need to emphasize here that many school districts have already taken a leadership role in developing race relations policies," he added, with specific reference to Burnaby.

"In September of this year, you can look forward to circulation of exemplary multicultural materials and policies from the ministry," Mr. Mehat said. Also scheduled for release in the fall are documents on heritage language policy and multicultural policy. Plans for six heritage language initiatives to be piloted throughout B.C. are moving forward. The ministry has also piloted a primary program in-service training session which it aims to use in summer institutes this year. In general terms, the ministry is trying to "create a door-opening mechanism" in order to better involve the community, Mr. Mehat said.

He concluded his presentation with some recommendations for consideration by the group. First, he affirmed the need for a provincial policy on multiculturalism and race relations. While there is a need for consistent terminology to articulate the two separate issues, nonetheless, "we need to work with both of those areas together." Mr. Mehat said a provincial policy should provide opportunity for interaction so that different interest or stakeholder groups can fully participate in our society. It should address staff development and training (including management training), leadership, employment equity, racism and racial harrassment, research, and possibly the establishment of a race relations ombudsperson.

ERIC WONG, President of the B.C. Multicultural Education Society, asserted that at a symposium such as Action 90 it is critical that participants not shy away from "difficult, and maybe even controversial, questions."

First, he said, "it is important to ask ourselves what we mean by the terms 'racism' and 'discrimination'?" He elaborated with an example arising from his recent work with the Vancouver Fire Department. "I will say that organization is discriminatory." Not in intent, he stressed; "They are all very nice people." But the fact remains that in 1990 there is not a single woman firefighter in the City of Vancouver. "And that," he said, "is no coincidence. That has occurred over a period of time because of the systematic, discriminatory, prejudicial attitudes, practises and barriers within that organization."

He suggested that "what we are talking about is our slice of the pie" in terms of educational spending and resources. In view of the multi-million dollar budget for education in B.C., "as representatives of multicultural, multiracial organizations, we need to ask ourselves ... are we getting our fair slice?"

Mr. Wong went on to address the question of how school curricula influence the understanding of multiculturalism. Referring to the most recent Social Studies textbook in B.C., he said on first glance he wished he had had such a book to use in the classroom. But on closer examination, he had serious reservations. In a 400-page text, the history of Chinese-Canadians merits only one page and there is not a single photograph of a Chinese-Canadian individual in the book. The history of the wartime and post-war injustices suffered by Japanese-Canadians receives similarly short shrift, he said.

Mr. Wong described the lengthy debate over whether the book The Five Chinese Brothers ought to be used in B.C. schools. "Lots of issues were put on the table and at the end of that debate, it was clear that we ought not to use this book in a classroom situation because it reinforces negative stereotypes. What concerns me is that I still find this book on shelves, I still see this book being used, and I still hear stories of young children of Chinese Canadian background who feel ashamed when this book is presented to them." As an alternative he mentioned Paul Yee's book, Tales from Gold Mountain. "But I know the argument -- Yee's book is expensive and we already have The Five Chinese Brothers," he said.

Mr. Wong concluded saying he agreed with all of Mr. Mehat's recommendations, and urged that the policy process first look at the stakeholder groups and community representatives.

DR. ELMER E. FROESE, Superintendent and Chief Executive Officer for Burnaby School District #41, grew up in a "monolithic community" in which he had great difficulty relating to English-speakers because "I was not allowed to speak my language." Today, confronted with rapid demographic change in his own community, he said, "I have to face the fact that I am having as much difficulty relating with my neighbour Wong and my friend Lalani, as I did when I was learning English as a child." His five-year-old son, however, doesn't have that problem. "Our future and our recommendations rest in our children. We are too dogmatic and prejudiced by virtue of how we grew up to really solve the problems, but we can position our children," he said.

Dr. Froese described existing multicultural programming as "very modest but strongly committed beginnings" that still "fall short of what we would like to see."

He asserted the need for clear multicultural policy "because policy -- if it is any good -- tells you where you stand." Policy must show that we value diversity and reject propagandists and prejudicial conduct "so that the Keegstras of the world cannot survive," he said. "You need to have policy against the bigots who teach bigotry."

Dr. Froese said schools need to rely very heavily on the multicultural tools available in their local communities. As well, multicultural leadership can be cultivated through programs for students, teachers, parents and community organizations.

Dr. Froese praised what he described as Canada's "very strong culture of tolerance." Because of the Canadian "open door" policy, "we are allowing in sets of values from countries, nations and cultures that do not value inclusion of a broad spectrum." Unless newcomers from cultures that "stereotype and discriminate against other beliefs and against other sexes," are educated about the "inclusive" Canadian value system, "we will lose what Canada is -- a set of values." He stated: "This is my major recommendation: that we recognize that that set of values is more precious than anything else because if we lose it, we lose everything else."

He recommended that "one of the first things we must do is we must tend our wounds." He said that before individuals make a commitment to multiculturalism, "let's make sure that we have our own feelings about the oppression of our forefathers and ourselves in check. Let's make sure that the pain of injustice that we have felt, or that our parents have felt ... that we have it on balance."

Dr. Froese concluded that we must improve the training of teachers and work hard to get children of ethnocultural minority groups into education faculties so they can provide role models in the schools.

DISCUSSION

In the discussion that followed, there was clear consensus on the need for a multicultural policy, to include race relations, relating to the entire spectrum of educational endeavours in the province. Everyone, delegates said, needs to learn the lessons of multiculturalism. Young and old, children and parents, teachers and administrators, pre-schoolers and post-graduates -- all need to be educated to understand and contribute to a multicultural society.

One delegate beautifully illustrated the potential rewards of infusing a multicultural philosophy in early childhood education. Once, she said, around Christmas-time, she was in a supermarket line-up beside her husband, who was wearing a turban. A small child looked up at him and said, "Hi, Jesus."

Other delegates emphasized the feasibility of educating children and adults in multicultural awareness. One described a "very exciting" model for multicultural training of early childhood educators, development and implementation of which was funded by the Ontario government. "It's do-able," she said, inviting the government of B.C. into a similar partnership. Another delegate was concerned to hear Dr. Froese suggest that adults are unable to change prejudicial attitudes. "Maybe then we should dismiss all the adult teachers and simply have the children teach one another." She asserted that it is possible, through adult education, to change entrenched perspectives.

Delegates spoke strongly in favor of the linguistic component in multicultural education. Language, they said, is the key to understanding any culture and to fostering greater tolerance in a multicultural context. As one delegate put it: "Language is not what separates people. Ghettos are created through a misunderstanding of culture." Another delegate lamented the fact that so many B.C. students are unilingual and suggested that all children should be educated in at least three languages: their mother tongue, either French or English depending upon which official language is prevalent in the community, and a third language to integrate them into the wider Canadian society. Another delegate pointed to legislation in all three Prairie provinces which facilitates immersion programs in a number of different heritage languages.

Participants urged the province to provide immediate and comprehensive emergency support for heritage language schools in B.C., which now face a crisis due to cuts in federal funding. About 20,000 pupils will be affected by the cuts.

Discussion also centred on the need for meaningful consultation between the education ministry and the community. As well, delegates highlighted the significant contributions community organizations and parents can make to the educational process. With reference to Mr. Wong's question as to whether the multicultural constituency is "getting its fair slice" of the educational pie, one delegate urged everyone to contribute to a bigger pie. Another delegate made a plea to parents who value cultural diversity "to become involved in the polity of school districts" because "parent power is unbeatable."

Another delegate echoed Dr. Froese's comments about Canada's culture of tolerance and humanitarian tradition. "However much we indulge in Canada-bashing," he said, we must recognize the uniqueness of our country's multicultural experiment. But, he cautioned, as parents, educators and citizens, "we all have to fight to keep up the tradition" especially in light of the "alarming undercurrents of racism" now rising to the surface.

EMPLOYMENT EQUITY AND ACCESS TO OPPORTUNITIES: WHO GETS THE WORK?

This session explored the barriers to employment equity, the means available to overcome them, the role that governments can play in these strategies, and the initiatives that ought to be undertaken.

While studies have shown that equity of access is the 'road to full particpation' and a means to strengthening and diversifying the economy, studies also show that racism is 'rampant' in B.C.

Visibile minorities are regularly denied access to jobs and promotions; they are clustered in certain jobs, segregated and generally paid less for work of equal value.

In terms of the federal and provincial civil services, visible minorities are again mostly 'invisible'--only 2 per cent of government jobs are held by members of visible minority groups. The session was told that the public service has a very low profile in the under-represented communities.

The session was told that certain hard-won achievements of the labour movement, such as seniority provisions, can have discriminatory side-effects. This has been recognized within the labour movement and efforts have been made to get involved in race relations education and consciousness-raising of the membership.

It was felt that voluntary programs designed to encourage employers to employ equity of access in their hiring and promotion practices did not work

Further, delegates, insisted that legislation is required because this has a 'powerful educational effect' and it speeds up integration and full participation of immigrant groups and visible minorities.

DISCUSSION FRAMEWORK

*** What are the barriers to employment opportunities and what ways and means are available to eliminate them?**

*** What role should government play in developing and initiating policies related to employment equity?**

*** What programs are currently established and what developments are necessary to attain employment equity and access to opportunities?**

Moderator **ED EDULJEE**, Past President of the Affiliation of Multicultural Societies and Service Agencies of B.C. and a member of the Advisory Committee on Cultural Heritage, spoke of the principle of equality as a cornerstone of multiculturalism and employment equity as an important strategy towards full participation of all Canadians.

DR. FRANCES HENRY, Associate Professor of Anthropology at York University, asked: Why do we need employment equity? Because, she said, "there now is such massive evidence of rampant discrimination in employment that employment equity is absolutely required to achieve equality of access."

Reviewing the evidence of discrimination, Dr. Henry first referred to socio-economic and demographic studies conducted over the last 15 years which reveal that people of "so-called visible minority status" are denied equal access to jobs and to promotions. They suffer job clustering and job segregation, and they earn less money. As well, research on attitudes held by Canadians shows that 12 to 16 percent of the mainstream population is prejudiced against minority people. Furthermore, there is the demonstrated evidence from victims, from those who have "personally suffered the pangs of discrimination in a large number of areas of life." As well, studies monitoring the federal employment equity legislation show that less than two percent of federal employees are visible minorities.

And, of course, there is the compelling evidence of discrimination in the job market revealed by Dr. Henry's own behavioral study, Who Gets the Work? In that 1984 study, matched pairs of black and white applicants were sent out to apply for the same jobs listed in mainstream newspapers. In all ways the applicants were as similar as possible: they ascribed to the same dress code; they were trained to answer questions in the same way; they had identical resumes listing the same education and same work experience. As far as possible, Dr. Henry even tried to control for personality. Besides this field testing method, the study also used the phone survey method. Four callers, each with a different accent, phoned employers seeking interviews for advertised job vacancies. One caller had a "mainstream" or neutral accent; one had an Eastern or Southern European "ethnic" accent; one had a Jamaican accent; and one had a South Asian accent.

The results of both techniques showed white mainstream applicants had three times the success rate as black applicants. "The ratio of job offers was three to one," Dr. Henry said. Over the telephone, the applicants with accents had to make 16 to 20 calls to get through the screening process to make an interview appointment. Those with mainstream English had to make only 10 calls to get as many interviews. Not only that, the study found that black applicants were treated "rudely, discourteously, even with obscenity." Whites were not. "The study showed a dramatic difference in the way applicants were treated," she said.

The study was replicated in 1989 with different results. In field tests, the number of jobs offered to white and black applicants was virtually the same. On the surface it may appear that discrimination has decreased, but Dr. Henry attributed the results to a change in labor market conditions. "Demand for labor was such that people with good qualifications, regardless of racial status, managed to get offers."

The telephone survey showed the same pattern as 1984. "There was still a substantial amount of telephone discrimination," Dr. Henry said, because "it's much easier to discriminate" using the anonymity afforded by the telephone.

She concluded saying "the evidence suggests that there are still barriers to promotion and intense discrimination against people of color. Employment equity at all levels of the public and private sectors is absolutely essential to achieve equality of access."

DERRICK JOHNSON, Manager of Staff-ing Health and Safety for the Government Personnel Services Division, explained that the GPSD does the hiring for the provincial public service.

Mr. Johnson began with a discussion of pay equity as one strategy to address the wage disparity between men and women workers. Pay equity, or equal pay for work of equal value, is primarily a gender issue, he said. Jobs are to be paid for not on the basis of the predominant sex of the occupational group, but on how valuable that work is to the organization. It is implemented through gender-neutral job evaluation, based on skill, effort, responsibility and working conditions. The province has announced a framework for pay equity in the public sector.

Turning to the question of employment equity, Mr. Johnson asked, Who gets the job in the B.C. civil service? Under the Public Service Act, job appointments are made on merit. How then, he asked, do you reconcile an act established on the basis of merit, "and yet still address the issue of employment and promotion of individuals in the four groups where there is under-representation in the workforce and who are still denied, according to Dr. Henry, employment and opportunities for reasons unrelated to qualifications and abilities?"

In its "watchdog role," the Public Service Commission has authority to issue directives and policies regarding recruitment, selection and appointment of staff, he said. Under that authority, ministries can designate jobs that promote employment equity and require the competition to be free of systemic barriers in selection process. Within the public service, four types of positions are created to modify the selection process and thereby target particular groups.

Mr. Johnson said the public service needs a higher profile in communities which are under-represented. "People need to know how to access government and government jobs. I don't think we've done a particularly good job in that area, and that's something we are looking at." He concluded with the hope that through "open and frank dialogue the competing interests can be accommodated without the emotional backlash that can occur in this area."

DEB KOBILANSKY, Human Rights Coordinator for the B.C. Telephone Company, described employment equity as "a comprehensive process requiring commitment, cooperation and communication." Employment equity has been integrated into the company's personnel strategy since the early 1970s, she said, and now is articulated in the collective agreement through a joint company-union statement of intent "to further employment equity in the workplace through ongoing consultation."

Ms. Kobilansky offered an overview of the company's programs for women, who comprise 43 percent of the B.C. Tel workforce of 14,000.

* It has developed programs encouraging women to aim for management positions and non-traditonal jobs.

* Through its education centre, staff are encouraged to pursue professional development and are reimbursed for work-related studies.

* There is corporate support for women entering the higher-paid craft positions (traditionally a male enclave) and the highly-sophisticated technological areas.

* About 32 percent of managers are women; two of the vice-presidents are women.

* There is a process established to identify employees with potential. Because women workers are now more highly-educated than ever before, it makes good business sense to recruit from this pool of employees, Ms Kobilansky said.

*Since 1986 the company has had a policy prohibiting personal harassment on the grounds of age, sex, marital status, race, ethnic origin, religion and disability. Workshops to define the policy are standard requirement for all new managers.

* Efforts are being made to close the salary gap by re-evaluating positions.

* There is currently a one-year trial of job-sharing involving eight women (six in management).

* The company is exploring other family-supportive options such as flex-time to accomodate daycare and elder care.

* "Telecommuting" offers the possibility of providing a more flexible working environment, either from home or a satellite office.

B.C. Tel wants improved representation of all four target groups in its workforce, Ms Kobilansky said. Programs for people with disabilities, racial minorities and Native people are combined with targeted recruitment and special outreach. "The challenge of the future is managing diversity to go beyond employment equity," she concluded.

JOHN WEIR, Director of the Community and Social Action Department of the B.C. Federation of Labor, said the federation established its full support for the principles of employment equity in the 1960s. It was implemented first for women, and has been expanded to include all four target groups.

Mr. Weir harkened back to his roots among the Trail smelter workers to illustrate the point that some systems within the trade union movement can have discriminatory effects, even though their original purpose was anti-discriminatory. Take seniority rights, for example, he said. In the old days employers practised "rampant favoritism," and the non-British workers inevitably lost out, especially if they didn't provide the boss with a shot of whiskey on payday. The smelter workers used to call that system "whiskey seniority," he said. Thus began the agitation for seniority clauses, for the right to be judged on skills, ability and length of service.

Today seniority is perceived to impose barriers to employment equity, but it was originally needed to limit the ability of employers to discriminate, Mr. Weir pointed out.

He said the labor movement has established an institutional commitment to equality that is reflected in a number of ways.

* The B.C. Federation of Labor, which is comprised of 867 affiliates, has developed a major educational campaign against racism. It examines the causes and manifestations of racism; ways of dealing with it in the workplace; strategies for educating the rank and file about racism; and how to get anti-racism language negotiated into contracts to prevent harassment. The campaign against racism has been distributed to 6,000 affiliates and other organizations.

* It offers a one-week program on racism and employment equity at the federation's labor school held in Harrison Hot Springs. Affiliates also conduct similar training schools for their union activists.

* The labor federation is also involved in community organizations including the B.C. Organization to Fight Racism, the B.C. Human Rights Coalition and the Laurier Institute.

* Last October the federation held its first major conference on affirmative action for all four target groups.

* It is working on support for employment equity in terms of child care, ESL and literacy training in the workplace, and transferability of credentials.

* It is encouraging greater participation in trade unionism by women, minorities, Natives and the disabled by making unions more accessible.

* The federation is also developing a proposal for an employment equity centre and an employment equity practitioners' association. That way employers, unions and members of all the disadvantaged groups can get together, share information and conduct activities to advance employment equity for everyone, he said.

As for the future? Mr. Weir agreed with Dr. Henry.

"We need a provincial employment equity act with some genuine teeth," he said. Beyond that, "we need a commitment from the provincial government for the support and resources to do public education on employment equity. We're really looking for leadership in public policy."

DISCUSSION

This session concluded with a recommendation that the Government of British Columbia enact employment equity legislation developed in consultation with representatives of women, visible minorities, Native people, disabled people, business and labor. Most of the discussion, however, revolved around not whether B.C. should enact such legislation -- that was a given -- but rather on how it ought to work.

"What direction should legislation take? Is mandated progress required?" one delegate asked.

Dr. Henry responded that employment equity legislation is required because voluntary programs, especially those in the private sector, don't have a good track record. "When employment equity is left on a voluntary basis, a non-madated or non-legislated basis, progress is extremely slow -- as women of the world can attest. Legislation speeds the process." She conceded that achieving equality of access is not easy. "It's easy to put legislation in, but difficult to monitor its effectiveness and make sure it has teeth." But the other major benefit of legislated employment equity programs is their powerful public educational impact.

She conceded "the whole area is fraught with difficulty" because of the "spectre of imposed quota hiring." But she stressed that "employment equity, as we define it in Canada, is the setting of goals and timetables -- not the imposition of quotas." The benefits far outweigh the disadvantages, she asserted.

Other delegates challenged the representatives of government, business and labor to explain the relative absence of non-whites among their employees and members. Mr. Johnson said that the province hasn't done an audit, so it doesn't know the mix of its workforce. "We'll have to back up and do that [an audit] to see how well we're doing as an employer," he said.

Mr. Weir pointed out that union officers are elected, so it's difficult to implement employment equity in union executives. Another problem is that in most cases the company, not the union, decides the makeup of the work force; if an employer doesn't hire visible minorities, the union doesn't get them as members.

Asked whether B.C. Tel hadn't considered cultural and racial identity when designing its programs for women, Ms Kobilansky said she doubted it. But since then, it has been progressing from a monocultural organization to a multicultural one, she added.

Other delegates suggested that language testing poses a serious systemic barrier to immigrants and other non-native speakers of English. They questioned the relevance of language requirements to job performance in some sectors.

Ms Kobilansky responded that B.C. Tel's pre-employment testing has been validated and that staff must meet certain standards in English. However, a committee now is examining systemic barriers, and testing is one area to be re-evaluated.

RACE RELATIONS: A COMMUNITY-WIDE RESPONSIBILITY

This session investigated the causes and effects of racisim as well as inquiring into the roles for minority groups and governments in cultivating and fostering positive interrracial and intercultural relations.

The session also sought to assess the nature of policies and programs would could contribute to racial harmony.

The session was told that racism is a part of Canadian history and that, while a social justice framework is now in place, it is relatively recent and not yet very strong.

Racism, as research reported in the proceedings shows, is based on fear, certain North American values, and a view of the world which defines different groups as competitors for ever-diminishing resources.

These perceptions stand in the way of recognizing the positive economic benefits that can be derived from cooperation and a larger and more diverse population. Racisim can also be a function of the individualist values often connected with consumerism. Such values may come into conflict with community-based values held by immigrants and visibile minority groups.

An example of government initiatives in the area of race relations was provided by the Ontario Race Relations Directorate, established in 1987. The Directorate has a mandate to conduct public education, provide support and some funding to groups involved in race relations initiatives, and to mediate race-related disputes.

Its role in working with other government agencies involves it in a larger strategy to build a racism-free society in Ontario. While Ontario has a multi-cultural policy and ministry, additional recognition of the importance of race-relations has been recognized through the formation of the Directorate.

An example of community initiative in the area of race relations was provided by the Japanese-Canadian redress movement. It was pointed out that the redress movement could not undo past injustices nor ameliorate the attendant suffering. However, redress was a way of healing and freeing people today from the injustices of the past. It also was an affirmation of the demoncratic process and a powerful tool for public education.

Delegates pointed out that more than self-regulation was needed if our society is to become free of racism. Through legislation, enforcement and guidelines, governments could speed up the process of eliminating racism.

Participants urged the government to confront the "legacy of racism" in B.C. society. Healing the wounds of the past was seen as a pre-condition for building a just future.

Two concrete measures were suggested. First, in response to injustices suffered by the aboriginal population, the government was called upon to deal fairly with the pressing issue of native land claims.

An additional posit6ive steop could be achieved through official govbernment recognition and acknowledgment of the injustices perpetrated on Asian Canadian throughout much of B.C. history.

Such an acknowledgment by the government, it was suggested, would send a clear signal to all groups that the government is committed to abolishing racism and its destructive effects on our community.

DISCUSSION FRAMEWORK

*** What are the leading causes and effects of racism and how can they be effectively addressed?**

*** What can multicultural groups do to promote social harmony within their own communities as well as within the community at large?**

*** What role should governments play in fostering cross-cultural relations?**

*** What kind of policies and programs could contribute to racial harmony?**

Panel moderator DR. CHARLES UNGERLEIDER spoke of the long history of racism suffered by indigenous peoples in B.C., the unjust laws imposed upon Asian and South Asian immigrants, the wartime denial of sanctuary to Jewish refugees and the internment of Japanese Canadians. These historic injustices were not minor departures from fair treatment, but ugly chapters in an ongoing story. In the post-war years, however, things changed to the extent that we now have "a social justice infrastructure" in Canada, although it is not yet sufficiently strong. Dr. Ungerleider urged participants to suggest ways to strengthen this fledgling framework for justice.

DR. CAROLE CHRISTENSEN, an Associate Professor of Social Work at McGill University, described three causes of racism in Canada: fear, North American Western values and a world view that defines material resources as limited and scarce.

Fear of others, Dr. Christensen said, partly stems from a belief in the inferiority or superiority of people depending on skin color, accent, hair form and other visual cues that tend to create a divisive structure. "We are used to thinking of things as black and white, ethnic and non-ethnic, native and non-native." The notion of the inherent superiority of some and inferiority of others is an old aspect of European culture, she said, dating back to Social Darwinist beliefs and the colonial concept of "white man's burden."

Racism also is caused by a fear of loss of power, privilege and prestige. Some groups -- the British in English-speaking Canada and the French in Quebec -- "have a sense of rightful ownership of the power, privilege and prestige in society," she said. That sense of ownership is asserted in many ways; for example, through the myth of European "discovery" of North America despite 20,000 to 40,000 years of Native civilization here. So racism grows from the fear of loss of historical domination and control of land and resources. And, although "we often couch this in more subtle ways ... for a very long time in our immigration law Canada was seen as a white country." So racism is also associated with a fear of loss of national identity, she said.

Dr. Christensen identified materialism and individualism as values that contribute to racism in our society. "We have bought into an essentially Euro-centric set of North American values ... which focus on the individual, and upon competition for material goods as the measurement of the individual." The attendant attitude of "never mind the collective good," is in direct opposition to the values of sharing that characterize many African and Asian cultures, she said.

These values are a fundamental part of a world view that sees resources as limited and scarce. "It's a mistaken view," Dr. Christensen said, because it fails to examine the process by which industrialized nations decide how the world's wealth will be divided. These values perpetuate an unequal distribution of global wealth and the consequent North-South conflict, which she predicted will become the central conflict of the next century.

The effect on people of being categorized as minorities is enormous, Dr. Christensen said. Native people, for example, have been made a minority in their own country. "Genocide programs were consciously practised, even though we like to say we are not a colonial nation." Canada has created a two-tiered system on a nation-wide scale that fosters serious problems in social relations, she said. "Whether you are classified as minority or majority culture will have an enormous impact on immigration, persecution, expulsion, land ownership, denial of civil liberties (a common experience for some groups: unknown to others), housing, arbitrary search and seizure and social welfare."

Dr. Christensen urged changes that would enable Canadians to experience multiculturalism "as more than empty words." First, we must view immigrants "as valued assets, not liabilities." She firmly rejected the notion that Canada can simply open the tap to fulfill labor market needs and domestics, for example, will flow in from the Caribbean and the Philippines. She decried "a feeling that people can be used for the good of the majority culture," and asserted that Canada cannot arbitrarily open and close the tap.

Second, we must recognize that "it is really just a myth that there was ever such a thing as two founding nations." Blacks have been in Nova Scotia for more than 100 years, just as the Asian community on the West Coast has roots more than a century old. "When does the time come that these people are recognized as having always been here?" she asked. That recognition must be reflected by the elimination of stereotyped images in the media. People from all backgrounds must be incorporated in decision-making across the spectrum of society. Government must provide leadership by enforcing employment equity and other legislation to protect minorities, and by funding the necessary research and programs.

G. LEROY GRANT, Manager of the Policy and Program Development Unit for the Ontario Race Relations Directorate, emphasized the importance of solid policy on race relations. "There has been unequal treatment of racial, religious and cultural minorities from time immemorial -- both systemic and overt," he said. "Minorities in Canada have to contend with the fact that the color of their skin may be the single most important factor affecting their life chances."

What can governments do about racism? he asked. They could do nothing, but that would only leave racial problems "to fester and become increasingly malignant." The only option for government is to develop appropriate, pro-active responses to racism. They can be successful if done comprehensively, well, and in consultation with minorities and other sectors such as business, education and the media.

Mr. Grant outlined the necessary steps towards a race relations policy this way:

* Identify and describe the issues in consultation with minorities and various sectors;

* Undertake research and analysis to develop policy objectives and options;

* Examine financial and other implications;

* Generate policies to give racial minorities a level playing field;

* Design programs to implement the policies;

* Monitor their effectiveness and make needed amendments.

He then went on to give an overview of the Ontario Race Relations Directorate, which was established in 1987 under the Ministry of Citizenship. Its mandate is to implement Ontario's policy on race relations and to promote harmonious race relations within government, its agencies and the private sector. The Directorate plays a strong role in public education, offers advice and funding (within its limited resources) to community groups and performs a mediation role in the context of racial disputes.

The policy and program development unit works with 12 different ministries on issues ranging from incorporating the Five Ks of Sikhism into the police, to developing indicators of racial equality in employment, he said. Its most important project, just released, is the Corporate Race Relations Framework, which guides ministries on race relations activities and sets implementation priorities they are expected to address. Directorate staff work with ministries to develop action plans, monitor and report on progress. B.C. may want to examine Ontario's framework as a model, he added.

The Directorate recently articulated its own strategy for building a society free of racism, Mr. Grant said. It begins with a mission statement focused on "building a society free of all forms of racism for the benefit of racial minorities, aboriginal people and all persons in Ontario." Everyone, he emphasized. It defines three broad goals:

* To promote organizations, policies and practices on equal access for racial minorities and aboriginal people.

* To promote acceptance and appreciation of racial minorities and aboriginal people, including positive, balanced and non-racist media portrayal.

* To prevent and reduce racial conflict and tensions.

Mr. Grant also pointed out that distinct from the race relations policy he just outlined, Ontario also has a separate policy on multiculturalism.

Many delegates were visibly moved by the presentation by STEVEN POINT, a former Chief of the Skowkale Band and a lawyer with Employment and Immigration Canada. Mr. Point spoke of promises made and broken, and of the calamitous consequences for his people of the arrival of the white man. In the decades following the first fur traders to the coast of what is now called B.C., as many as three quarters of all Native communities perished from disease, he said. He told of stories that have been passed on through centuries of Native culture, some going back 10,000 years to the time of a great flood. "The memory of our elders is vast and lengthy. The arrival of the white man is a recent event in their minds. It's like yesterday, the day they arrived on the shores of Chilliwack."

Mr. Point described, as his grandfather once described to him, a meeting which took place in 1864 in New Westminster. "When they [the British] wanted to contact all the citizens of the colony ... they just spoke to the chiefs of the nations that existed and still carried on their cultural self-government." At that meeting the colonial governor, James Douglas made promises as a representative of the Queen. "He said, 'You will be treated fairly.'" Gov. Douglas then went about setting aside tracts of land, which the colony bought from the Native people for about one pound per acre, and paid them the equivalent in blankets. "Consequently Victoria was purchased for about 52 blankets from the people who owned that land."

"The native people were recognized as the rightful owners of the land," Mr. Point emphasized. "Since 1763 it had been imperial policy that colonies had to purchase land from the Native people with their full and informed consent. Only then could land be given to settlers." In B.C. treaties were signed that have been recognized by the B.C. Court of Appeal and the Supreme Court of Canada. "Yet today the Nishga sit alone with the federal government negotiating their claim to their own territory -- without the presence of the provincial government."

But, Mr. Point asserted, our people remember 1864. We, the Stolo Nation, were there. "My grandfather remembers the meeting and the promise that was made.... My grandfather remembers every tree cut in our valley, every salmon taken, and the promise that we would be treated fairly. Equitably. And what did we get for our cooperation? A place on reservations.... The Constitution guarantees many freedoms for the people that come here. But our own Native people, who were here for thousands of years, with our history and a cultural belief in sharing -- what have we received?"

There have been a lot of misunderstandings, he said. "One is that Native people on reserves are getting a free ride from the federal government.... There was a time in our history when we needed an exit permit to get off the reservations. We were placed there for the convenience of white settlers, who considered us diseased and filthy. It wasn't our idea to be placed on reservations. Nor was it our idea to carry out extensive logging in our territories. For us, education was a matter of survival in the woods. That's changed now, too. You can't find a deer to hunt anymore and the salmon are poisoned and polluted."

"We have to straighten out the myths," Mr. Point said. People must recognize when they sing "Oh Canada" that Canada really is "our home and Native's land." The pressing issue of land claims must be dealt with fairly by this government, he said. "We can't refuse to look each other in the eyes." Nor can we deny our past if we are to look clearly at the problems of today and build for a better future, he concluded.

DR. ROY MIKI, an Associate Professor of English at Simon Fraser University, was one of the leaders of the Japanese Canadian movement for redress. On Sept 22, 1988, the National Association of Japanese Canadians (NAJC) and the federal government signed the historic redress settlement. "It was a day to remember forever, because it drew to a successful conclusion our struggle to seek justice for the pain of our uprooting and internment in the 1940s," he said. Beyond that, it demonstrated "that historic injustices can't be undone, but they can be redressed according to standards of justice in our own time."

"The politics of racism caused the internment of some 23,000 men, women and children of Japanese ancestry on the West Coast in 1942," Dr. Miki said. Their rights were abrogated and there was the added humiliation of being branded enemy aliens by their own government. That suffering was compounded by the loss of homes, jobs and belongings. The thriving Japanese- -Canadian community was destroyed overnight. Dr. Miki's own family lost properties in Haney. He recalled: "The injustices permeated our lives, and the lives of all Japanese-Canadians, but because of the severity of the racism they encountered, many Japanese-Canadians shielded themselves behind silence."

But two generations later "that silence was transformed into the voices of the struggle." The movement for redress became "an act of healing and of liberation from the burdens of the past." It was simultaneously "an affirmation of the democratic process."

To achieve a just and honorable resolution, redress activists had first to educate the Canadian public about their own history. "Many Canadians were shocked to learn the truth." The redress movement became a superb tool for public education that culminated in "a major human rights victory." The experience of Japanese Canadians serves as a model of the consequences of racism, while the redress settlement stands as a precedent against similar injustices being perpetrated again, Dr. Miki said.

In the fall 1987, when the redress movement seemed on the verge of collapse, the NAJC formed the National Coalition for Japanese Canadian Redress. Negotiations with the government were stalled over the issue of individual compensation. "We walked away with a deep sense of disapppointment and bitterness that the government had failed to recognize the basis of our movement: that the rights of individuals were violated on the basis of racism," Dr. Miki said. Government offers of a commmunity settlement were only a further confirmation of the past injustices. At that bleak moment, Japanese Canadians looked to their fellow citizens and found a wellspring of support. "I want to emphasize the importance in Canada of coalitions and the power of ethnic groups acting in unison."

Dr. Miki sees redress as part of the struggle of all Asian Canadians to heal the wounds of racism inflicted throughout their history in B.C. "Institutionalized racism ensured second class citizenship," he said, referring to the "blatant injustice" of the Chinese head taxes, the Exclusion Act of 1923, the Komagata Maru incident of 1914 and the Powell Street riots of 1907. "In retrospect, it's clear that the Asian Canadian communities were prevented from growing and developing in any natural way." We can only imagine how different the history of B.C. would have been without the discriminatory laws, he added.

In the process of establishing policy, Dr. Miki urged the province to confront this "legacy of racism." He said: "We should begin with a recognition and condemnation of past injustices suffered by Canadians of Asian ancestry." He called on the B.C. government to work in cooperation with representative Asian Canadian organizations to develop an acknowledgment of the historic injustices they suffered. Such an acknowledgement should be offered in the legislature "as a tangible sign that government is committed to the elimination of all forms of racism."

DISCUSSION

During the discussion period, a delegate representing the Japanese-Canadian community told the symposium that Dr. Miki's recommendation had been officially endorsed by the national executive of the National Association of Japanese-Canadians.

Other feedback from participants dealt first with whether it is appropriate to use the term 'race.' One delegate insisted "we are perpetrating racism when we talk about race" because the word is used to maintain false divisions between people. Dr. Miki agreed, saying that as the Japanese Canadian Race Relations Foundation is being established, some members of the community are urging the government to avoid using the term. Dr. Christensen agreed that race has no validity as a biological concept, and that "in an ideal world it would be wonderful to get rid of the term." To do so now, however, would be premature. "We're not going to get rid of the beliefs and attitudes by eliminating the word. Not yet," she said.

Another delegate made the point that racism is not a European or a white invention: "The Indian caste system alone is proof of this." He asserted that the responsiblity to check racism belongs to everyone, including government and minorities.

The discussion then turned to the question of strategies to combat racism. Mr. Grant outlined three options: persuasion, regulated controls and incentives. He contended that the third -- "basically money and praise" -- is the only one that really works. Dr. Christensen disagreed, saying that regulatory controls and laws do work as well. She added that the federal government's employment equity program showed very clearly that voluntary incentives don't work without enforcement guidelines and built-in deadlines.

Another delegate was met with applause when she made a plea for "coherent and sustained funding" for groups working against racism.

ARTISTIC EXPRESSION IN A MULTICULTURAL SOCIETY

In this session, panelists and delegates explored the extent to which cultural institutions such as funding bodies, the arts, and museums understand the cultural diversity of Canada and reflect it in their practices.

The relationship between the arts and ethno-cultural community development and heritage promotion were also considered.

The arts in Canada tend to be dominated by Western European forms. Ethno-cultural artistic forms tend not to be recognized as an art of equal value, but this may be slowly changing.

With few notable exceptions, the arts, themselves often struggling to secure funding and audiences, have not yet begun to cultivate the ethno-cultural communities in their audience development practices. As is suggested in the proceedings, arts and heritage organizations such as museums that are governed, administered and directed in a monocultural fashion, tend to produce monocultural products.

Involvement of members of the ethnocultural communities should be sought at all levels. However, members of those communities must also approach the arts and heritage organizations and make their contribution.

Volunteerism, it was suggested, is a way that anyone can become part of the activity of a arts or heritage organization and begin to exert an influence

For art to be vital, it must reflect the community. As is the case with the media, visible minorities tend to be invisible in the arts and theatre. Strategies for change such as 'progressive casting' were explored. It was pointed out that not enough has been done to develop theatre that would appeal to ethno-cultural audiences.

The arts in Canada have not yet arrived at the capability for multicultural expression. There are many reasons for this. It is partly a product of over all cultural development in Canada, partly it is a function of the teaching common in schools of art, music, theatre and dance.

While some groups and organizations have recognized this and have begun to respond with positive programs, the arts tend to be monocultural. Diversity, as described in the proceedings, is an asset to be celebrated.

Such diversity does not find much expression in government-funded art forms and ethno-cultural involvement in museums is just beginning.

DISCUSSION FRAMEWORK:

*** How should cultural institutions and funding organizations develop programs reflective of our cultural diversity?**

*** How can museums and art galleries enhance multiculturalism in B.C.?**

*** How can communities promote their heritage through artistic expression?**

Moderator PRITAM SINGH, President of the India Music Society, said that when he immigrated to Canada four years ago, he was "struck by the rich ethnic mosaic of this beautiful city." But the Euro-centric nature of the visible arts in B.C. made him feel that something was missing. "Not all plants in the garden seem to be flowering. The picture is not complete."

DR. DAVID HEMPHILL, Director of the Vancouver Museum, defined multiculturalism as the freedom of an individual to believe and practice those things which have personal meaning, so long as they don't impinge upon the same freedom for others.

He said that true acceptance -- not mere tolerance of cultural diversity -- can come only from full understanding based on both knowledge and attitude, both thought and feeling. Education is the key to understanding, he said.

Like all organizations, cultural institutions can demonstrate both the admirable and abhorrent qualities of the people involved, he said. On the other hand, organizations can have synergy. They also have more entrenched patterns of operating, more inertia and lethargy, less flexibility and a narrower focus than do individuals. Therefore it's more difficult to change an organization than for individuals to change themselves. But change is needed.

"Yes," Dr. Hemphill said, "there is planned, conscious and accepted discrimination in organizations, even in some museums.... And it is something we have to address." If decisions governing cultural organizations are unilateral or unicultural, "then it's most probable that the outputs of a museum will be unicultural." Therefore, if museums are to reflect our cultural diversity they must have diverse input in decision-making, planning, design, coordinating, research and allocation of resources.

He asserted that necessary change must take place within museums and in the community outside them. "Within, we must have affirmative action," he said. "We must have internal cultural diversity." Beyond that, we have to develop sensitivity training and awareness-raising for cultural bias. Outside, representatives of cultural minorities must become pro-active in approaching museums to become more diverse. "You would be surprised at how quickly energetic and thoughtful volunteers can work their way to a position of influence in decisions in museums."

Dr. Hemphill said he is very proud the Vancouver Museum has achieved "significant multicultural thinking," especialy given that it "is essentially an Anglo-European cultural institution." He described three phases through which the museum has progressed. The first phase, "one-dimensional thinking about multiculturalism," began with exhibits and programs created for other cultures, including photographic exhibits on Afghanistan or China. The second phase of thinking was two-dimensional in that it still focused on one culture, but began to draw outside organizations into planning of exhibits. One example was a 1989 exhibit called Danzig 1939, which was mounted with the cooperation of a number of local Jewish organizations.

The third phase involves opening the museum up to more than one culture. "We believe that it's a mistake to look for and emphasize the differences among the cultures we represent. Rather, we must look for common threads across the cultures." The museum now is planning a cross-cultural exhibit for 1992 in partnership with the Vancouver Multicultural Society. At present they are seeking a theme that finds expression in a variety of cultures. Ideas have ranged from something as simple as bread and the rituals attached to it as symbol and sustenance, to the universal appeal of puppets and the ways they are used to communicate cultural values, beliefs and behaviours.

Dr. Hemphill reiterated that change will take effort because "only the insignificant can be achieved easily"; that affirmative action is needed within the museums and pro-action is needed without; and that we need to build horizontal bridges among cultures, not vertical fences between them. "I hope that my organization, the Vancouver Museum, will be cross-cultural, not single-cultural, in the things that we do," he concluded.

DENIS SIMPSON is an actor, singer, dancer and writer. As an artist of color and a member of Canadian Actors' Equity and ACTRA for the past 22 years, he has noticed some positive changes in the ways minorities have been represented and viewed in the arts. But, he added, "those changes have been few and slow in coming."

Mr. Simpson's main message was that all art forms must reflect the society they portray. "Since Canada has declared itself a multicultural society, it is logical that Canadian theatre and the arts should represent the multicultural diversity of this nation." To that end, he began with a discussion of "progressive casting:" that is, the casting of visible and audible minorities in roles in which sex and race are not germaine to the character.

There are many benefits to progressive casting, Mr. Simpson said. First, it is "an avenue by which interracial and intercultural goodwill will be improved. Integrated casts demonstrate and reaffirm the coexistence of many cultures in Canadian society." Progressive casting need not be a risky venture, he said. Neither is there only one way to implement it: indeed there are four. Colourblind casting places the best actor in a role regardless of race. Cross-cultural casting transposes the entire world of the play to a specific ethnicity, such as a Sho-gun style rendering of Macbeth. Societal casting puts minority actors in the whole range of roles that minority people play in everyday life. And conceptual casting places minority performers in roles stereotypically reserved for Caucasians, thus giving the role deeper reasonance through juxtaposition.

The arts community should see progressive casting as "a positive creative option and as a necessary tool," Mr. Simpson said. "We have to work towards a theatre, film and television industry which accurately portrays all members of Canadian society. In so doing, we will encourage and develop new audiences by reflecting their experiences."

The ultimate goal of progressive casting is to increase employment equity in Canadian theatre. "We are at a turning point in the evolution of people's consciousness," he said. "Canadian society has excellent potential for progress ... and art must reflect those changes."

To gain recognition and acceptance in the mainstream arts community, artists of all backgrounds must train to develop their art and promote their talent, Mr. Simpson said. "There are challenges and obstacles, of course. But the so-called handicaps of race or sex or disability can be overcome with a lot of personal fortitude ... and with support from the government and educators."

Mr. Simpson said educational funding must be available for youngsters "to study and to pursue their dreams." At present, many young minority artists feel defeated even before they audition for a job because their role models are so few.

Government support for employment equity throughout all the arts is "paramount," Mr. Simpson said. More specifically, government support for progressive casting in the theatre is equally crucial. "Theatre tends to be ghettoized by the government. They don't feel that non-European theatre is accessible to all Canadians.... The funding that has gone out has generally been for European-white art. Those stigmas must change."

He pointed out that some funding from the province, together with the Canada Council, has already "helped the cause of non-traditional casting" through support for productions mounted by Vancouver's Firehall Arts Centre. He offered a bouquet to the Firehall for developing programs with ethnocultural audiences in mind and consistently working to represent society's full mosaic in theatre and dance. "Such risk-taking would be welcome at other theatres in the city," Mr. Simpson added. He urged the government to make a funding commitment to the growth of all disciplines of art in B.C.

BRUNO FRESCHI, Dean of the School of Architecture and Planning at the State University of New York in Buffalo, grew up Italian-Canadian during the Second World War. He recalled that the fathers of two classmates were taken away to jail, and that the community was asked to remove all signs of Italian culture. "So you in government bear a special responsibility," he said. "I think when we talk about expression we tend to forget that."

Mr. Freschi predicted that with respect to expressionism in the arts, we are launching into a new decade. "We are calling it the decade or the era of choice. Absolutely, bluntly put -- a time of absolute choice." But what is missing, he added, "is the evidence that we are capable of allowing multicultural expression."

Referring to last year's tumultuous events in Eastern Europe and the astonishing growth of democratic movements there, he quoted Vaclav Havel, the dissident playwright and interim President of Czechoslovakia, who described the process as "a drama so thrilling and tragic and so absurd that no earthling could have written it." Mr. Freschi asserted that in such a context "leadership does not lead. It listens and the people are telling the leadership what to do." The major lesson Canadians can learn from the Eastern European experience "is that we really cannot expect to be led in the issue of multiculturalism. Multiculturalism is. You must accept that you cannot necessarily lead. You may try to reflect upon it, but you can't lead it."

Mr. Freschi noted that the government of B.C. is "very interested in the industry of tourism," which he called "the locust of the 21st century" because of its consumerist nature. "And it will consume culture," he said. "That means we will package multiculturalist expression in forms which in fact can be consumed, because there is a return or revenue attached to that." The challenge to artists, "is to be able to create that multicultural expression, be aware of the packaging and be cognizant that as it is consumed, it is destroyed."

Mr. Freschi concluded with the lessons of what he calls "the politicization of the aesthetic," which, he said, has a message with respect to policy making. The first lesson is, "Celebrate differences, don't necessarily attempt to settle them. Different cultures can take steps together without necessarily agreeing on why they agree to take steps together. Let your institutions explore the multicultural dimension without understanding why." He continued: "Plurality of expression, multiculturalism, is a system in which no one person, or group or class or race or creed gets to say with any authority what plurality is. Pluralism and multiculturalism is the expectation, as a matter of course, that people will catch on to new ideas before their leaders, trendsetters and institutions. This then is choice: a self-evident freedom."

Mr. Freschi then outlined a few attributes to sustain multicultural expression: a real intellectual curiosity about everything, an "inclusive" curiosity; a genuine interest in other cultures; an attitude that risks are not to be avoided, but to be taken; a feeling that crises are normal, tensions can be promising and cultural complexity is indeed fun; an understanding that paranoia and self-pity are reserved for people who really don't want to lead; acceptance of personal responsibility for the outcome of one's efforts; understanding that these actions have a sense of being out of the ordinary, that they are beyond the normal sense of a mission. "They have to be so thrilling and tragic and so absurd that no earthling could have thought of them," Mr. Freschi said.

KEN McLEOD opened his presentation saying that at this time in Canada's history the unifying principles of multiculturalism, understanding, appreciation and tolerance are more important than ever. As B.C.'s Deputy Minister of Municipal Affairs, Recreation and Culture, Mr. McLeod represents the ministry responsible for arts programming, library services, heritage conservation and the Royal B.C. Museum. Within each of these agencies, he said, there are many examples of the ministry's support for activities reflecting the experiences of ethnocultural communities.

He offered three examples from the Royal B.C. Museum:

* In conjunction with the Duncan Museum, an exhibit recognizing the contribution of Indo-Canadian pioneers in the logging industry of the Cowichan Valley.

* The museum's recent Immigration Day program, staged with the federal government and the Intercultural Association of Victoria, included a festival of films by and about Canadian immigrants, a play about a Latin American refugee and musical performances ranging from Latin guitars to Tibetan mandolins.

* Possibly the most important example, he said, is the cross-Canada tour of an exhibition devoted to the Japanese Canadian experience, mounted in conjunction with the Manitoba Museum of Man and Nature and with the Japanese Canadian Redress Foundation.

Mr. McLeod said future plans include an ethnic studies program to help the museum establish a new collection and produce exhibits on the history of various cultural groups in B.C. "The program will not only serve as a setting for different ethnic communities to tell their own stories, but will also provide an opportunity for all British Columbians to become aware of the contributions of these pioneers," he said. He also mentioned the ministry's program of providing multilingual books to libraries. At present, more than 32,000 books in 26 languages are available at libraries throughout B.C.

Mr. McLeod concluded with reference to "another major opportunity on the horizon for multiculturalism," the 1994 Commonwealth Games to be held in Victoria. He recalled the success of the multicultural performance staged to open the 1978 games in Edmonton. Although Victoria hasn't yet finalized plans for the cultural component of its games, "a festival of this type with the inclusion of our Native Indians could be an even bigger success [than Edmonton's]," he said. Such projects "provide a wide variety of opportunity for artistic and cultural expression, opportunities that allow for diversity, through activities that are inclusive and accurately reflective of B.C.'s population and cultural heritage."

DISCUSSION

Discussion following this panel revolved around two major themes: whether multicultural policies ghettoize artists, and what type of support for the arts would best foster new forms of multicultural expression?

One delegate suggested policies on multiculturalism do nothing more than ghettoize ethnic artists by setting their work apart from that of mainstream artists. The implication is that "ethnic art" is somehow less worthwhile and less credible as art. Mr. Freschi agreed that institutions such as the Canada Council "ghettoize artists through well-intentioned support for the arts." He saw the issue as part of a larger problem of "the commodification of art."

Mr. McLeod questioned the bureaucratic separation of support for ethnic and mainstream arts, pointing out that at both the federal and provincial levels the two are dealt with by different ministries. "I think the more we try to cut the rainbow into understandable little pieces, the more we ghettoize and separate culture and art," he said.

Another participant wondered how to convince government of the need for "direct action" in support of individual artists. Mr. McLeod pointed out that there are some programs in place for assistance to artists as individuals, and consultative mechanisms exist through which the community can have an impact on funding decisions.

Another delegate questioned whether a state-driven multicultural arts policy is capable of sparking anything more than didactic expressions directed to cross-cultural understanding or harmonious race relations. As such, art is a powerful tool for education. But he wondered about the potential of multicultural art to produce "a spontaneous cultural synthesis or cross-fertilization" that would create completely new art forms.

In response, Mr. Freschi urged a return to direct support for artists. "We should step back from the policy of multiculturalism and just enable expression, period. Just allow artists to do what they do."

CULTURAL TRADITIONS AND CHANGING FAMILY VALUES:THE IMPACT ON WOMEN AND YOUTH

A number of very pressing and problematic concerns were addressed during this session. Panelists and delegates examined the impact of cultural traditions and expectations on family life in the 90s and the role these play in shaping opportunities and constraints for women and youth.

The role that government could play in addressing these issues also was considered.

Social workers, who often have most contact with immigrant families, are unprepared to deal with the cultural particularities they encounter. They are trained in programs which are essentially monocultural and have little sensitivity to cultural diversity.

This approach can have serious consequences for those who need assistance. For example, it was noted, many ethnocultural groups still stress the importance of extended families--something which has 'lost its importance' in North American society.

Therefore, the practices and decisions of social workers can aggravate problems rather than solve them. It was suggested that communities be involved in dialogue with each other and all levels of govbernment to identify the problems and seek out solutions which will be more sensitive to their actual needs.

While many communities are concerned with fostering and cultivating their traditions, such traditions can also become traps for women and youth.

It was pointed out that B.C. is still very much a sexist society, with women earning as little as 60 per cent of what men earn for work of equal value.

In this case, immigrant women tend to be the hardist hit. They often find themselves caught between the demands of a traditional, patriarchal family and the need to find work. As the proceedings show, acquisition of English is an important area in which the situation of immigrant women can be improved.

As one of the panelists put it: 'To have cmmand of the dominant language is to have dignight.'

ESL and the significance of English language acquisition dominated the conclusion of the session.

It was pointed out that the federal government has withdrawn much of its financial support for ESL training and the province has agreed to cover this until 1991.

Delegates and panelists expressed concern that a longer and larger commitment was required if ESL services were to effectively help immigrant women enter the mainstream of Canadian life. Besides ESL, the issue of underemployment of professional immigrant women was raised--touching on issues raised in other sessions. The plight of elderly immigrant women also was considered.

DISCUSSION FRAMEWORK:

*** What impact will cultural traditions have on family life in the '90s?**

*** Does the desire for family values and cultural retention limit opportunities for women and youth?**

*** What role should government take in addressing the issues and concerns of women and youth in the '90s?**

DR. CAROLE CHRISTENSEN, Associate Professor of Social Work at McGill University, chairs a national task force spearheaded by the Canadian Association of Schools of Social Work to examine training on ethnicity, culture and race. The task force was sparked by a 1987 resolution recognizing the "devastating effects on Native family life" of culturally insensitive social work. As a result, the profession is paying more attention to issues of cultural diversity in general.

"It's unethical for us to graduate students without a clue as to their own blindness, their own prejudices, and send them out to work with the multicultural mix that is Canada," Dr. Christensen said. Still, the assumptions underlying most social work theory and training are monocultural, even though the overwhelming majority of clients are from cultural backgrounds other than their social workers'. "As a profession we can't tolerate that any longer," particularly because "social workers do impact people's lives in the most intimate ways," she said.

Social service systems treat children of the majority culture and children of minority cultures very differently. "A lot of social workers inadvertently impose a certain view of what families should look like," Dr. Christensen said. That view is based on the North American nuclear family: we have "progressed" to the point where the extended family is no longer considered important. "The North American model of the nuclear family is in contradiction to the traditional focus on extended family. But who says that's a good way to live? The strains on the nuclear family today are enormous," she said.

Different attitudes towards childrearing can also create problems for minority-culture families dealing with monocultural social workers. For example, most cultures still use some form of physical punishment, which has virtually become taboo in North America. "If you look at your child cross-wise it just might be child abuse. If you spank, well ... A lot of these parents are considered abusive," she said. The consequent interventions are often by social workers who fail to see the negative impact on children who are removed from their families and their cultural context. These children are not only denied their own cultural heritage, they are also denied full access to the majority culture. "Native children brought up in white homes are still forever Native children, and treated as such," she said.

Dr. Christensen then discussed various strategies to resolve these problems:

* Some experts advocate separate programs designed to meet the special needs of multicultural groups. "But that often means we never integrate these services into mainstream. And we know that the resources allocated to ethnospecific groups are always less. They are forever underfunded. So that solution is not working very well," she said.

* Other experts suggest adapting services throughout mainstream agencies

"so that every social worker is culturally sensitive to everyone." She suggested that goal was impractical and would take too long to realize.

* A third strategy is for multicultural groups to coalesce, identify joint needs and shared problems, and develop solutions together. "I'd like to see more strategies based on that collective approach," Dr. Christensen said, because she sees such similar problems across diverse communities.

JEEVYN DHALIWAL, a member of the Advisory Committee on Cultural Heritage, spoke of growing up bi-cultural in B.C. The central fact, she said, is: "Once a visible minority, always a visible minority." Ms Dhaliwal described herself this way: Height, 5'2"; 26 years of age; the youngest of five children. Her parents were both born in B.C. and her grandparents emigrated from India in the early 1920s, when they were both adolescents. "So I'm almost a third-generation Canadian." There are three inter-racial marriages in her family. The Dhaliwals are very active in community life and own a small business. Jeevyn works as a paralegal by day and pursues a singing career by night. She plays baseball and gets bruised just like everyone else.

"So what am I doing wrong?" she asked. "Can anybody tell me? What more can I do to become Canadian?"

Ms Dhaliwal said she was encouraged to experience all aspects of Canadian life, while incorporating all she knew of her Indian heritage. She speaks English at home and Punjabi at church and social functions in the Indo-Canadian community. "And I speak Pig Latin when I don't want my mom to know what I'm saying," she added. She eats curry regulary and wears traditional clothing often. Like most other Canadians, she also eats fast foods when she's on the run.

"My parents never expected us to choose between the two cultures, but rather to choose the best of both and incorporate those ideals into our lifestyles. They learned from their parents that the way one dresses is not as important as the values and morals one lives by," Ms Dhaliwal said. While her family would be "ecstatic" if she married a man of Indian ancestry, at the same time she feels no pressure to do so. "There's no pressure to be something I'm not, only to be the best I can possibly be."

Ms Dhaliwal said the most difficult part of living biculturally is that one is not totally accepted by either culture. "To the Canadians I'm still East Indian because of my name and my skin color. To the East Indians I'm not accepted because I've cut my hair, don't always wear traditional clothing and am not married -- at my age!" In her personal and professional life, her individual identity often collides with people's preconceived notions of who she is and what she's supposed to be like. "People say things like: 'Wow! Now that I've gotten to know you, you're not like an East Indian at all!'" Ms Dhaliwal emphasized that most of these difficulties have come from the society in British Columbia, not from her family.

"Racism is still rampant in B.C.," she said. She is still taunted and called derogatory names; she still has more difficulty getting a job; she still gets inferior service in restaurants. "What gives here?" Her best friend is a Native woman, who suffers even more frequent verbal assaults. "When I think I have it tough, I think of her. When we are together we both get incredible slurs. She gets called Indian names and I'm supposed to get back to the reserve. It's incredible."

Ms Dhaliwal said that youth can work towards "erasing the stigma that follows every person who is visible minority." She said: "My skin is always going to be brown and my name is always going to be Jeevyn.... By being comfortable with who you are, and by reaching as many people as you can, you are teaching people that visible minorities are not to be feared or to be taunted, but they are to be accepted and admired."

CHRIS BULLEN, B.C.'s Assistant Deputy Minister of Women's Programs, explained that the mandate of her department is to help women achieve economic, social and political equality. "Our clients are all the women of B.C."

Ms Bullen said the women's programs approach is consultative. "We don't assume we know the answers. We want to find out what is necessary for women, especially women from other cultures." She described a month-long tour of B.C. she took with the minister responsible, The Honorable Carol Gran, to listen to women around the province. "We gained masses of information." Their task now is to convey the message to government and work towards policies with a positive impact on women, she said.

She described some of the factors contributing to increased stress for women and families in B.C. The supportive extended family is becoming a thing of the past. Women are involved in the workforce in unprecedented numbers, including those who have small children. Their interests are divided betwen home and jobs, and their work loads are much heavier. Immigrant women have the added stress of adapting to a new language, culture and customs. The impact of family violence on women's dignity is profound.

Ms. Bullen emphasized that the Womens' Programs role is to influence and assist other ministries, not to deliver programs. She outlined the initiatives currently underway:

* They are working with the Ministry of International Business and Immigration on an agreement with the federal government to recognize the specific needs of immigrant women, and to coordinate the efforts of both governments to meet them.

* They are examining the issue of accreditation of foreign-trained professionals, specifically with a model developed in Quebec. "It's very sad to see immigrant women with professional qualifications not being able to work in their fields. We've seen women doctors and dieticians washing floors in the very hospitals where B.C. needs their professional expertise," Ms Bullen said.

* Work is just beginning on a pay equity program for government employees. "Pay levels for women are discriminatory -- women earn about 60 percent of what men do -- and that needs to change, especially in this era of so many single-parent families."

* They are working with the Ministry of Labor to implement a B.C. pension plan. "Elderly women are among the poorest in B.C. They need pension support."

* They offer policy assistance to other ministries and influence program development. "We have concentrated on support for community grants programs, because the communities know best what needs to be done." She referred to three programs for immigrant women implemented through the Immigrant and Visible Minority Women of B.C., the Immigrant Services Society and the Intercultural Association of Greater Victoria.

* The minister's Advisory Committee on Women has done intensive work to identify gaps and suggest solutions. The council comprises a broad cross-section of cultures and regions of the province: immigrant women, Native women, business women, women from the north, women who have suffered abuse.

"When the recommendations are implemented they will have a positive effect on women in B.C.," Ms Bullen said. "Our intention is to open doors for women, not limit opportunities."

In 1978, after encountering formidable systemic barriers to the profession, MOBINA JAFFER became the first woman of Indian ancestry to practise law in B.C. Among her many community commitments, Ms Jaffer serves as President of the Immigrant and Visible Minority Women of B.C.

"Unfortunately, the position of immigrant women in this province is like a spinning top," she began. "We are being spun around by our husbands, by our families and by the community. The faster we spin, the faster we are expected to spin."

Ms Jaffer described how immigrant women have tried to unburden themselves of cultural baggage and proudly assume their full responsibilities as citizens. "Tradition is a rope tied around our necks," she said. "We came to this country with a bag full of new clothes that were acceptable in our countries. But we soon found out these clothes were not practical here. So the new clothes go in a bag ... but we still know we brought them. That's our tradition. This tradition we want to leave in the bag. We are proud Canadians. We want to be accepted as Canadians.... And we do not accept mediocre services anymore because we are Canadians."

She urged the community at large to help immigrant women: "Empower us to become effective members of our society." That is the only way to to stop the top from spinning out of control. "In Canada society watches and helps pull the string on the spinning top. Our needs are not being addressed. Our husbands expect us to be submissive; our family wants us to carry on a tradition that doesn't exist anymore; and society doesn't want to empower us."

Ms Jaffer made a plea to delegates -- "if you do one thing going out of this conference" -- to write to their MLAs urging ESL become a priority of the present government. "We want to be able to communicate, to be able to go to the neighbor's and borrow that cup of sugar. We need to have English. That is our dignity." She expressed frustration that "as a society, we are not equipping our people to speak the same language. We have to be able to speak with one another."

To the men in the audience, Ms Jaffer said that the problem of family violence exists in all communities. "The statistics in Canada are that one in every eight women are being abused," she said. "But even if one woman is being hurt, that is one woman too many."

Reflecting on a recent visit to Amsterdam and her delight in discovering the rich cultural life of that city, she said: "In B.C. we think we have discovered multiculturalism, but that's not true. The whole world has become multicultural. In B.C. we've been thinking if we let them [immigrants] play and dance and eat international food then that is multiculturalism." No, she said. "Multiculturalism is about empowering each other and accepting each other."

Ms Jaffer pulled the string and a child's top spun about on the stage. "For too long there has been this spinning top. We put music to it and think that is enough for immigrant women.... We have added music so the immigrant women can dance. But we need more than music. We need English. We need your support to be proud Canadians, not to be spun around and not get anywhere. We want to build Canada with you, with our men, with our community, to build a united, strong Canada. That's why it is important to us that multicultural issues become part of the Meech Lake Accord."

Ms Jaffer, herself a member of Ms Gran's Advisory Committee on Women, said: "I know the recommendations [from the women] are going to be strong." She concluded her presentation by urging delegates to Action 90 also to make a strong recommendation in support of the right to ESL.

DISCUSSION

The discussion following did, indeed, focus in large part on ESL. "I can't stress enough the importance of language education," said one delegate. Another called on the province to provide ongoing funding for the ESL programs threatened by federal cuts to the CILT cost-sharing agreement under which 83 percent of ESL classes for adults were funded in B.C. (After CILT funding was terminated by Ottawa in March 1990, Victoria agreed to cover the funding until 1991.) Another recommendation called for the province to establish an Adult ESL Advisory Committee under the Ministry of Advanced Education and Training.

As well, concern was expressed that refugee claimants are denied access to ESL classes. They often experience lengthy delays in processing of their claims and during that time can't study English, even though about 93 percent will eventually become eligible for ESL at a later step of the immigration process. At present refugee claimants are not covered by any language subsidy program in Canada, one delegate said.

The need for cross-cultural training among social service workers was also identified during the discussion. "We've got to have culturally sensitive services," said one delegate, himself a government employee and social service worker. He said that his supervisor had refused to allow him to attend the symposium on work time; he took vacation time instead. He suggested that the government should be encouraging its employees, especially those in the helping professions, to participate in such events. Dr. Christensen later followed up on his point. She urged the government to "provide funding to legitimize cross-cultural training for all social workers in B.C., and that it be made a priority and it be made mandatory.... This is who we are as a nation. It has to be done."

Participants also urged action on the problem of underemployment of immigrant professionals. They urged "vigorous and immediate steps be taken to identify and build on existing models to ensure fair accreditation of foreign trained professionals." Ms Bullen also suggested soliciting support from the women's arms of the various professional associations to work with government and the community to develop a fair assessment and accreditation process for immigrant women.

One delegate brought up the bleak situation of senior women in the Indo-Canadian community. "They say life in B.C. is horrible." Many are isolated by language and alone at home with the responsibility of raising their grandchildren. Many come to the temples with the little ones because they have no place to go. "Some of those old ladies have nobody at all." He said there are three groups for senior men, who are "aggressive about organizing themselves." But, he said, "the ladies are so submissive, they can't organize anything." Dr. Christensen reminded women of all backgrounds that "all the problems that are so familiar to us as women generally are the same ones that immigrant women, or minority women, or Native women also face as part of the wider Canadian context." Please, she said, "let's not forget the elderly immigrant and minority women when we are building programs. Please do help that group."

CROSS-CULTURAL TRAINING: BUILDING A MULTICULTURAL CONSCIOUSNESS

The significance of cross-cultural training to the development of multicultural consciousness was the focus of this session.

The question was addressed in the context of an inquiry into the role of cross-cultural training in improving the productivity and effectiveness of public institutions and organizations such as the police.

The session began with the observation that the federal multicultural policy had been a 'dismal failure' in the area of race relations. In this context, the session heard an account of the different levels of training which could provide a higher level of ethno-cultural consciousness to organizations and public institutions.

The relative merits of cross-cultural, intercultural and interracial training were compared. It was suggested that while these training programs can be very useful in fostering the 'welcoming attitude' discussed in previous sessions, racism was a behavioural problem that required special attention.

An example of initiative taken by a public institution was drawn from the cross-cultural training program of the Vancouver Police Department.

The VPD has pioneered cross-cultural training for its officers and civilian employeers. This training has been funded by two federal ministries as well as the City of Vancouver.

Follow-up training is now under way, as is an outreach program aimed at recruiting visible minorities into the police force.

Delegates and professionals involved in this session agreed that some form of cross-cultural training is essential at all social levels if a harmonious multi-cultural and multiracial society is to be built in B.C.

It was felt that all levels of the mainstream must have access and incentive to participate in some form of cross-cultural training--this would span management through to employees of public, private and the non-profit sectors. It was also noted that enthno-cultural and specifically immigrant communities should have access to similar cross-cultural training.

Delegates placed particular emphasis on cross-cultural training needs of the health care and social service sectors of the public service.

Proceedings tend to indicate that, while current initiatives are a positive first step, much still needs to be done to ensure the evolution of a truly multicultural consciousness and society.

DISCUSSION FRAMEWORK

*** How significant is cross-cultural training in the development of a multicultural consciousness?**

*** How can cross-cultural training improve productivity and general effectiveness in organizations such as the police?**

Moderator DR. WALLACE CHUNG, a Vancouver surgeon and Past President of the Chinese Cultural Centre, pointed out that it has been almost 20 years since the federal government adopted an official policy of multiculturalism. Yet, in the past two decades, implementation of the policy has been "rather dismal." Dr. Chung asserted that cross-cultural training is important to everyone in service to Canadians. He introduced the panelists as "visionaries in the field," with "cross-cultural sensitivities second to none in Canada."

GREGORY CRAN, Program Manager of Ethnocultural Policing for the Police Services Branch in the Ministry of the Solicitor General, began by saying there is "confusion over what cross-cultural training is and what it is not." He explained that there are three different types of training: cross-cultural, intercultural and race relations. For simplicity's sake, he concentrated on the cross-cultural and intercultural types.

Mr. Cran defined cross-cultural training as an information exchange more than a skill development exercise. "It is giving someone from one culture an opportunity to learn about different aspects of another culture." Cross-cultural training is practical in certain instances, but not in all, he said. On the other hand, intercultural training, sometimes referred to as race relations training, is much more interactive. Participants begin by examining their own values and then share that information with others from other cultures. Intercultural training often deals with incidents of racism and gender bias in a workplace or an organization, and it can show how to deal with such incidents more practically.

Mr. Cran cautioned that neither type of training is guaranteed to bring about the desired results. "Instead, it often reinforces the negative stereotypes -- the very thing that we don't want to see achieved." That's why it is crucial to begin with a clear understanding of the problem before a training program is launched.

For example, he said, if the goal is simply increasing understanding or awareness of other cultures, then cross-cultural training fits the bill. One such program is now underway within the Ministries of the Solicitor-General and Attorney-General. It brings people from Crown council, police and corrections together with local Native tribal councils and bands to examine their cultures and begin to understand one another. "It is useful and it is effective," Mr. Cran said. However, if the issues are more complex, then intercultural training is what's needed. "That is where you begin to take a look at your own values and make some comparisons," he said. Such training involves participants in an interactive way, rather than being presented in a lecture format.

With cross-cultural training, "there needs to be a willingness to learn.... If not, you are not going to have individuals learn or appreciate the differences in culture as we would like." But with the interactive model of intercultural training, "you are giving people a chance to ... explore a lot of the cultural dimensions in relation to the issue itself."

The third area is behaviourial, Mr. Cran said. "If you have in your organization or in your workplace individuals who tend to demonstrate racist attitudes, then you have a slightly different problem all together." Cross-cultural training will do absolutely nothing to alleviate such problems and intercultural training might have some benefit to the group, but not in an individual sense, he said.

Recent research by Dr. Charles Ungerleider and others has found that individuals with poor self-esteem are not likely to understand and appreciate others. Rather, they themselves need to go through their own personal experience or counselling before they can be begin to understand and appreciate others, Mr. Cran said. How best to deal with such individual needs, and how to define what kind of behavior is tolerable within the organization, "is a decision that management has to make."

In closing, Mr. Cran stressed that cross-cultural training is useful when participants are keen and willing to learn. However, in other circumstances, we must provide more interactive forms and "explorential experiences" through intercultural training.

CHIEF CONSTABLE ROBERT STEWART of the Vancouver Police Department described himself as a first-generation Canadian and "a native son" of Vancouver who, during his lifetime, has seen a relatively homogeneous town of about 200,000 people blossom into "the most unique cosmopolitan area in Canada" with a population of about 1.5 million. Given that rapid growth and significant demographic change, he said, "we have got to be able to manage what it is we are doing ... in the environment of the multicultural, multi-ethnic, multi-whatever community."

As the longest serving member of the department, Chief Stewart has seen dramatic changes in the style of policing. He said the initiatives for change came from within the police department and not as a result of pressure from outside. "We recognized that the face of the city was changing, that there were people who had expectations about our level of service that might not be founded on principles that we were accustomed to," he said. "So there were newcomers who had to learn about this other visible minority -- the men and women in blue uniforms."

Thus the department recognized that in order to serve our diverse community and to guarantee equality in the level of service, there had to be open lines of communication. "We were anxious to get into what we call cross-cultural training," he said. A pilot project was launched in 1984 with funding from the federal Secretary of State for Multiculturalism.

Today, Vancouver's is the only police department in Canada that has effectively trained all of its 1,050 sworn members, plus all civilian members who have contact with the public, in a cross-cultural training program, Chief Stewart said. Almost 500 members of various cultural communities were also involved in the program. "The objective was to break down stereotypes, to get role identification, and to give the officers the opportunity to question and to be challenged on why they did what they did and why some of the communities behave the way they do. So it provided an excellent forum for that." He added that they are now planning follow-up training because addressing the issue once is not sufficient.

Implementing the cross-cultural training program "has been a big commitment because every member of the department has been out of service for two or three days at a time." That, of course, means dollars, he said, adding that "the City of Vancouver has made a huge contribution to this project and that should be recognized."

Special units maintain the lines of communication between police and the Native Indian, Chinese- and Indo-Canadian communities. As well, police are involved with city hall's Special Committee on Ethnocultural and Race Relations and the provincial Committee on Race Relations. Chief Stewart personally sits on the Canadian Association of Chiefs of Police multicultural liaison committee to "try to carry the gospel to other areas of Canada to get on with their training." The chiefs' association recently established another committee on Aborginial people and the law, he reported.

"We have had excellent support from the city through its equal employment opportunities program, and we are actively conducting outreach programs to increase the numbers of visible minorities in our police department," Chief Stewart said. "It is coming slowly, but it is moving in the right direction."

Last year, the VPD participated in the first-ever summer employment program especially for visible minority students. It was a success, and has now been expanded to 16 other police departments this year. Twelve students selected as showing potential for careers in policing will be working in the VPD this summer.

Chief Stewart praised the "excellent support from the ethnic press in getting the message out" and the "very good cooperation from the overseas Chinese radio, which also provides a translation service to our 911 centre on an ongoing basis." As well, he said, the department has produced many pieces of literature on crime prevention and personal safety in many languages, thanks to "the utmost in cooperation" from many communities.

The VPD recruiting branch has a liaison with the Native Education Centre. He acknowledged that "this is an area in which success has come very slow," but the VPD is "actively pursuing our Native Indians for careers in policing."

As chairman of the board of directors of the Justice Institute of B.C., Chief Stewart reported that at the police academy recruits receive 22 hours of intercultural training -- more than in any other police training establishment in Canada. "I want to impress upon you that we certainly recognize the need for that training."

The VPD's school liaison officers, another unique program, are in Vancouver schools "representing themselves as police officers and as members of the community," he said. They caution pupils on the pitfalls of drugs, alcohol and illegal gang activity, and promote good citizenship. The programs are designed to accommodate ESL students, and are given at all levels of elementary and secondary school.

Other initiatives mentioned by Chief Stewart include:

* The VPD is in the process of establishing a storefront office in the downtown eastside to better serve Native people. It has also been working with Chinese businessmen to find ways to assist the rejuvenation of Chinatown and to deal with the perception of crime there. Chief Stewart blamed the media for creating that negative perception.

* Recognizing the recent, rapid influx of Latin American refugees to Vancouver, the department has started a Latin component to its cross-cultural training be-

cause the previous course did not include that community. "It is now being delivered to our members at roll call and on squad development days, to pick up on that particular group of new immigrants."

* The special teams have worked with the VPD traffic section, the Insurance Corporation of B.C. and the Indo-Canadian and Chinese-Canadian communities to distribute driver training and drinking and driving materials in the appropriate languages.

Chief Stewart recommended the type of cross-cultural training used in the police department, "where we use all groups to try to balance numbers of police personnel with the same number of people from the various communities." Over a couple of days together, they begin to know each other and some very good relationships will develop, he said.

But, he added, every large city department, indeed everyone in any sector dealing with the public, should also have cross-cultural training so they can better serve their clients. "At the end of the process we all become winners because we are really talking about improving the level in understanding and reducing the stereotyping that obviously takes place when something goes wrong. When a particular individual misbehaves, then we all have to carry that label, whether you be a police officer or a member of a visible minority."

JUDY ROGERS, Executive Director of the Hastings Institute, began her presenation with a description of the "magical" sense of community she experienced at the opening of the institute the previous evening. She also felt tremendously positive that, as a joint project of all three levels of government, the institute is an example of "their commitment to cross-cultural training in a whole capacity that recognizes the diversity of our city."

"You are all aware that when change comes, people become really afraid," she said. That fear makes them resist change. Yet such resistance, instead of dissipating the fear, causes greater polarization in society. "I watch it fostering discrimination and the future development of really significant racial incidents."

The Hastings Institute is part of the City of Vancouver's longstanding commitment to managing diversity, Ms Rogers said. At the roots of the equal employment opportunities office and the Hastings Institute is a belief that everyone is a leader in the workplace and in the community.

In its Kingswood Management Mode, institute personnel take senior managers away for five days to "challenge them with a whole bunch of issues and questions and give them an enormous amount of information." By the end, they are "challenging their views of the world and their own attitudes and behaviours," Ms Rogers said. "So the kind of training we do says that we believe that you, as leaders, are the influencers. We challenge you to make some changes about yourself personally." Hopefully, through ongoing follow-up with the group, those changes filter down to the rest of the organization.

The Kingswood model, she said, "has created for us some allies" within the police, fire and health departments as well as on the school board. The institute has begun to do the same training with non-profit organizations, to help them objectively examine whether they are really serving their community.

The institute also offers workplace language training, "because we know that when we bring new Canadians into our work environment and we don't teach them the language of a culture or the language of the corporation, then their opportunities for advancement or promotion are really limited." She added that "unless we are able to translate and interpret and give people some language options, then we are going to have a work force that stays divided instead of coming together."

In terms of outreach, the Special Council Committee on Ethnocultural and Race Relations offers crucial links to communities throughout the city. As well, city hall offers job preparation programs which help newcomers learn a job and upgrade their skills, and training for managers and supervisors to recognize and deal with incidents of racial or sexual harrassment, she said.

Ms Rogers concluded by saying that helping people cope with rapid social change will continue to challenge the Hastings Institute. Its goal is to offer the public, private and non-profit sectors assistance in addressing the needs of clients, the attitudes within their organizations and service equity. The institute's biggest role is working to create an "inclusive attitude" in management and service delivery, she said, "towards a community which welcomes and supports those of other cultures."

DISCUSSION

The discussion period reflected clear consensus on the first question: "How significant is cross-cultural training in the development of a multicultural consciousness?" Very significant, indeed, delegates said. "If we saw as much focus on cross-cultural training as we do on computer training, we'd see a major change in society. These days we must all be multiculturally literate as well as computer literate," said one participant.

Recommendations urged the government to make a firm financial commitment to comprehensive intercultural training in every sector, not just the justice system. The health care and social services fields were mentioned in some detail as needing fundamental changes to provide equity of service. The need for outreach and employment equity programs was also clearly identified.

A representative of the Khalsa Diwan Society spoke enthusiastically about his organization's cross-cultural outreach program. He said when visitors come to the Sikh temples, members are so happy to offer them food and a warm welcome. He also described a moment during one of the police cross-cultural programs when Sikh participants demonstrated how to tie a turban, and later tied one on a police officer. "I was so excited because everybody was really happy and laughing." Cross-cultural training is "a very positive thing," he said, and additional funding ought to be made available to improve programs for school children.

Another delegate described the VPD's cross-cultural program as "an excellent beginning" but nothing more than that. She acknowledged the existing follow-up program, and urged recognition that it does not constitute "full training." She reported that the black community is lately experiencing a "significant escalation" in negative contact with the police. Chief Stewart responded that the department is actually receiving fewer complaints, and that there is monitoring of any incident in which racism is thought to have played a part. He agreed that the training program is only a first step and asserted that he would work aggressively to find the time and money for further follow-up.

The same delegate was also "very critical" of the Hastings Institute for failing to have a single visible minority person on its board of directors. As "an organization that exists to right the wrongs," the institute should not perpetuate the stereotype that there are no visible minority people worthy of serving, she said. "With friends like these, who needs enemies?" Ms Rogers agreed that greater care needs to be taken with such appointments.

Because of her position as an alderman, Sandra Wilking sits on the Hastings Institute advisory board. She said the board was constituted on the basis of organizational representation, not on an individual basis. Ald. Wilking urged visible minority people to "take a front seat" because "we can't wait to be asked."

THE BENEFITS AND OPPORTUNITIES OF A MULTILINGUAL SOCIETY

Beside exploring the contribution of a multicultural and multilingual society to the social and economic well-being of B.C., this session posed the question about the responsibility of multilingualism.

Specifically, it inquired into the role of education in realizing the benefits and opportunities of a multilingual society.

Based on the immigrant experience, it was argued, it is clear that multilingualism is an asset to any society. While there are some fears among parents, research shows that bi- or multilingualism greatly enriches the cognitive and creative development of children. Indeed, children between the ages of two and five years learn languaghes very quickly and respond well to a multicultural environment.

These findings tend to point to the significance of early childhoold services, which at present lack adequate resources to develop comprhensive and effective multicultural and multilingual programs.

The fostering and encouragement of heritage languages and language immersion programs also had an important role during this session. It was noted that support for such programs represents costs, but it was affirmed that the benefits far outweigh the costs.

Those who have a multilingual capacity have both broader horizons and improved and varied career opportunities. In a 'global village' such individuals have the capacity for future leadership.

Heritage language learners, who are almost as numerous as children studying French or modern languages, are being ghettoized.

Yet they represent a concrete and real economic asset to the future of B.C. It was claimed that this is not recognized by either the school system or governments.

DISCUSSION FRAMEWORK:

How can a multilingual society contribute to improving the social and economic well-being of the province?

What role can education play in realizing the benefits and opportunities of a multilingual society?

*** Where does the responsibility of promoting a multilingual society lie?**

DR. MARY ASHWORTH, Professor Emerita of the Faculty of Education at UBC, is the author of four books, including Blessed With Bilingual Brains. "It's very difficult to measure the importance of biligualism," she said. "How can we possibly measure the sense of pride in children who know two languages? How can we measure the ability of children to speak to their grandparents in their ancestral language?"

Research shows that children who are bilingual tend to do better in school than children who are monolingual. "They have, after all, two pipelines into their think tank, two sources of knowledge," she said. "Because the knowledge may be different, or be presented differently, it stimulates cognitive and artistic growth and flexibility."

But children who arrive in B.C. schools speaking a language other than English may find their home language is used "as simply a temporary bridge to help them keep up with academic development until they have mastered the school language.

Then it is dropped." Dr. Ashworth said such a move goes against the whole purpose of education, "which surely is to help children become more than they were when they entered school. To allow children lose their first language makes them less than they were."

Dr. Ashworth then outlined some of the benefits of multilingualism to the individual:

* A sense of self worth; "This person can do something other people can't do -- speak two languages."

* A sense of personal identity; "Language provides a solid root to one's past."

* A good attitude to speakers of other languages; "One doesn't see them as odd. Indeed, in our world today, the monolingual person is the odd person."

* Broader cultural horizons.

* Fluency and literacy in two languages which may help later in an academic career or employment.

* Deeper appreciation of the capacity for speech and the wonders of language, plus an awareness of how language works.

* An enriched education; "Two pipelines to their think tanks."

* Improved and varied opportunities for a career.

Some of the benefits of multilingualism to the community are:

* Citizens can contribute to and participatae in the life of two communities -- the majority culture and the minority culture.

* An educated citizenry can draw on ideas presented in languages other than French and English.

* More successful integration of newcomers into the community.

* Improved links between the home and the school.

* Greater flexibility of communication between the generations.

* Public acknowledgment of the linguistic make-up of the community, and public validation of these languages and cultures, leads to greater tolerance and appreciation for other languages and cultures resulting in greater harmony in the community.

The benefits of multilingualism to the nation include:

* National unity, when people have one language in common while speaking an additional language.

* The ability to offer services to citizens in many languages.

* Access to the findings of science & technology published in other languages.

* The ability to compete in international trade.

* The ability to dialogue with other nations as we search for solutions to global environmental and social problems.

* And: "One author I was reading suggested that bilingual children will be a good source of foreign service personnel, military personnel and spies," Dr. Ashworth laughed.

What action should we take in the future? She suggested a number of areas. First, we must provide support for heritage languages in schools and in the community; "I am appalled to hear that funding has been cut." We must continue to support French immersion. And we must educate the public, especially parents, about the values inherent in bilingualism and multilingualism.

Dr. Ashworth conceded that there is a cost in promoting bilingualism. "There is a cost for teachers, space and materials." But, she insisted, "the benefits far outweigh the cost."

She concluded with a quotation from the recent book, Megatrends 2000, part of which discusses how Western culture and Western materialism are spreading so rapidly throughout world that people are all in danger of becoming rather like each other. It says: "The more homogeneous our lifestyles become, the more steadfastly we shall cling to deeper values, religion, language, art and literature.

As our outer worlds grow more similar, we will increasingly treasure the traditions that spring from within." Dr. Ashworth asserted that heritage languages and cultures form part of those deeper traditions.

GYDA CHUD, Coordinator of Early Childhood Programs at Vancouver Community College, said she was grateful that thought had been given to include early childhood on the panel. "Unfortunately, the world of early childhood is usually at the bottom of everyone's list, yet it is a very vital link in so much of the work that all of us are involved in. Early childhood really does provide the window of opportunity for realizing the benefits of a multilingual society."

Early childhood education is all about "beginning well at the beginning," Ms Chud said. It seeks to contribute to three very fundamental kinds of development: the child's emotional, social and intellectual development.

"We know so well now that language and culture are a core component of a child's self-concept and self-esteem," Ms Chud said. "When a child enters into a playgroup, or daycare, or pre-school that acknowledges, respects, welcomes and validates that culture, it's a very positive beginning to that child's sense of self-worth and later to that child's healthy emotional development."

Social development involves learning to function successfully and harmoniously with others in a group, she said. Bringing children aged 2 to 5 into a multicultural, multilingual environment gives them abilities, knowledge and skills to help them later become socially adaptable.

It teaches them that "other languages are not something wierd, strange and to be avoided, and that people from a wide variety of ethnic backgrounds are not to be feared and avoided, but their richness is to be appreciated."

Ms Chud explained that languages are a key contributor to children's intellectual development. Bilingual children reap enormous benefits in terms of greater flexibilty, and a greater capacity for understanding, for adapting, and for being creative.

"When we offer children this exposure [to linguistic diversity] at a very early age, we are contributing to their intellectual development in a very positive way," she said.

Early childhood educators also have an opportunity to make important beginnings for parents. Many parents, but especially immigrant parents, perceive the school system as threatening and non-welcoming. But in play schools and day care centres, "we can provide a very warm welcome that says we value your multicultural experience. We want parents to help us write the children's names in the languages and scripts they know.

We want them to help translate notices go home to parents. We want them to come into the classroom and sing songs or read poems in their home languages."

Ms Chud then outlined some initiatives that have been taken within the early childhood community over the last 10 years.

* One of the most important research projects is the Sexsmith Pre-School Project that involved UBC and which examined first and second language learning, the relationships between language and social interaction, and between language and play.

* Early childhood teacher training, based in the community college system, hasn't so far included a multicultural component.

"We have tried to rectify the situation and develop programs that have been taken across B.C. and across the country to Ryerson College in Toronto."

* The Pacific Immigrant Resources Society has sponsored an excellent model for parents and pre-school children that focuses and brings together multicultural issues.

* Early Childhood Multicultural Services, a Vancouver organization that is unique in Canada, makes staff available as resources to parents and the early childhood community for consultation and demonstration teaching. It also produces resources including a series of nine books, entitled Hand in Hand: Multicultural Experiences for Young Children, which have color-coded text in English, Chinese, French and Spanish.

"Very sadly," Ms Chud concluded, "early childhood remains the most undervalued, under-resourced and underserviced component of our educational system. Yet it holds within it a very rich and powerful potential for building multicultural awareness."

KENNETH D. HEGLER, President of the Heritage Language Association of B.C., said that the Action 90 symposium was very timely for a number of reasons, but especially because B.C. is quite possibly the most culturally diverse province in the country.

He pointed out that of the 50 or 60 ethnic groups in Canada, 40 or 50 are represented in B.C. "We are at a crossroads," he said. "We need to look to the next century.--..We have to acquire a new vision."

Mr. Hegler then examined several dictates that have made British Columbia what it is today: our strategic geographic location on the West Coast between Europe and the Far East; our resource-based economy, which puts us in a good position for trade and tourism; historic settlement patterns which have given us a wealth of languages and cultures; and our young people, who are our greatest renewable resource.

But he expressed concern that young people today "are not empowered, are not given the chance to express themselves. They are underchallenged and undertrained." Heritage languages, he asserted, are a vital link in realizing their fullest potential.

The education ministry designates as heritage any languages other than English, French and Native Indian. By the nature of this designation, heritage languages are not necessarily taught in public schools.

Rather, they are most often taught in homes, gymnasiums and church basements. Yet "they do exist and they are viable." What's more, "they make the child what he or she is. This is their culture. We have to recognize and strengthen that."

Mr. Hegler spoke of the rapid pace of profound change on the world stage and insisted that "we have to enable our learners" to cope with that reality. That means we must update the "educational dinosaur," specifically by expanding the role of language in education.

He offered some statistics: In B.C. about 120,000 students are taking French; an additional 12,000 are taking other modern languages; and "the unsung heros" are the roughly 20,000 other students taking heritage languages after school and on weekends. Their numbers are growing by about 1,500 pupils each year, he added.

The heritage language programs are chronically unrecognized and underfunded, he said. In the wake of "savage cuts" in funding, we have two choices in B.C. "We can push for restoration of federal funding ... or we can take the lead in B.C. and require our government to make at least the same commitment as the federal government did."

Either way, he said, British Columbians need adequate funding for heritage languages so the province can make use of its great linguistic resources.

Mr. Hegler pointed to two initiatives that have been taken by the provincial government:

* The Pacific Rim Initiatives project, which encourages programs in Chinese and Japanese; and

* Establishment of the Heritage Language Advisory Committee to explore possibilities in the public sector.

To increase accessibility to language instruction, the Heritage Language Association recommends that the government introduce other languages at the Grade 5 level, rather than at Grade 8.

"We need to expose children to languages earlier," he said. He spoke enthusiastically about a recent visit to a Russian immersion program for primary pupils in Castlegar.

Mr. Hegler read this quotation from a local newspaper: "Members of the school board have recently been urged to establish a class in one of the local high schools for the teaching of the Chinese and Japanese languages in view of the growing commerical relations between Canada and the Orient.

Leading educators hold that the acquirement of these Asiatic languages by young men who intend to engage in a business career would be a potent factor in stimulating trade between Vancouver and the trans-Pacific countries." He informed delegates, to their surprise, that the quotation came from the Vancouver Province, January 1908.

Mr. Hegler also referred to the example of the Austro-Hungarian Empire. At the turn of the century it was the largest European state with 50 million people, two official languages and nine major linguistic divisions. "

In one small Bohemian village the people all had mastered an average of five languages -- except for village idiot, who had only mastered two." He asked: "Do we, in this day and age, want to look like the world village idiot with only one language?"

DISCUSSION

Much of the discussion highlighted the real possibility of bilingualism, and eventually multilingualism, in B.C. and amply exemplified the rich rewards inherent in linguistic diversity. "It is doable to have facility in more than one language," said panel moderator DR. JUNE BEYNON, an Associate Professor of Education at SFU.

"We need to explore how best to adjust our systems to take advantage of the very natural abilities and potential of children." While there was strong support for the feasibility of educating children in many languages, a number of obstacles were identified to achieving the goal of a multilingual populace: a lack of political commitment translating into a lack of funding, scarce resources and few teachers with special training.

Delegates expressed concern that French immersion programs are plagued by inconsistent funding. "If we can't support and protect our national languages, I don't have much faith in our ability to protect heritage languages," said one delegate.

Mr. Hegler pointed out that, as one of the official languages, French is nationally mandated under the Charter and hence is Ottawa's responsibility. He called for more accountability in terms of how federal dollars earmarked for French immersion are spent provincially.

Another participant said that children must be exposed to other languages much earlier in school because "by Grade 8 they have tremendous inhibitions to speak a new language."

Mr. Hegler commented that in The Year 2000, B.C.'s blueprint for educational development into the next century, French was mandated for all pupils in Grade 4, but because of a lack of teachers it will be introduced at Grade 5. It will be compulsory for three or four years.

Dr. Beynon added that parents of children for whom English is not the first language are often reluctant to enroll their children in French immersion for fear of overwhelming them with three languages. But research shows that children with a first language other than English can do very well in French immersion, she said.

Other discussion centred on a lack of appreciation in schools for the benefits of, and indeed the necessity for, cultural and linguistic diversity. One ESL teacher said that administrators "pay lip service to these notions, but the truth is that they don't understand."

The teacher said her principal has prohibited her from using the words "integration, multiculturalism and ESL" during staff meetings.

Reflecting on the links between language and young children's sense of self-worth, a delegate whose mother tongue is Russian said: "There is language and there is love, and they are one and the same. That love carries on throughout your life, no matter what other languages you learn later."

Another participant described being called to a meeting with her son's teacher, who "was adamant he should stop speaking Greek," the family's heritage language. At that time her son spoke excellent Greek, good English and had a French tutor. The mother explained that she was bringing her son up as a citizen of the world and he therefore needed to speak many languages.

"Do we think that speaking English makes us better than everyone else?" she asked. Dr. Ashworth responded that the teacher was, quite simply, wrong.

"Many teachers are ignorant of how children learn language and of the importance of speaking their own language at home. Of course it's far better for a child to speak good Greek than poor English."

Participants also expressed concern about what they saw as the ghettoization of heritage languages. The education ministry designates different languages as official, modern and heritage.

"Heritage languages are always in third place. They are seen as a frill, something not as important," said one delegate. "But, for example, recent events in the Soviet Union have now made Ukrainian very important." Mr. Hegler pointed out that school boards won't fund heritage language programs for any less 30 students per class.

He urged greater flexibility on this point and suggested that 15 is an ideal class size to allow for full participation by all pupils.

FINAL PLENARY SESSION

The final plenary session of Action 90 was moderated by MR. ROMAN ONUFRIJCHUK, a member of the Ukrainian Canadian community and an instructor in the Department of Communications and Centre for Canadian Studies at Simon Fraser University.

Mr. Onufrijchuk was asked to review the recommendations submitted by delegates, and to offer a synthesis of the issues and concerns raised at the symposium. With more than 75 recommendations in hand (about 100 were received in all), he faced a formidable task. "My mission turns out to be mission impossible," he said.

Clearly it was not feasible to read all of the recommendations at the plenary, but he assured delegates that they would be incorporated into the final report to be submitted to the Advisory Committee on Cultural Heritage and brought forward to the Minister.

He reported that a great number of the recommendations called for a multicultural policy for British Columbia, and for that policy to be first and foremost informed by a comprehensive consulatative process, of which the symposium itself was clearly a first step. As well, the policy should be developed with a view to similar policies already in existence in other provinces of Canada and elsewhere. "The overall objective is to generate a policy specific for B.C. and responsive to the unique concerns and conditions here and now, but a policy sophisticated and subtle enough to anticipate the future and actively work to craft it."

Mr. Onufrijchuk explained that at the roots of an effective policy lie a complex set of issues because a multicultural, multiracial, multiethnic society is, by its very nature, complex. However, as Dr. Jan Walls suggested in his luncheon address to the symposium, complexity and stress should not frighten us, but rather should be seen as positive elements in the development of life.

In a philosophical sense, these complexities can be described as questions of "inside and outside," he said. "What is the relationship between the individual, the community and society?" He alluded to Dr. Roy Miki's presentation which, while affirming the significance of community compensation, highlighted the importance of redress to the thousands of individual Canadians who were uprooted, interned, dispossessed and exiled during the 1940s solely because of their Japanese ancestry.

So, without minimizing the importance of individuals, Mr. Onufrijchuk pointed out that most people at the symposium also represent communities. This fact poses "the whole question of community representation and the rights and responsibilities of communities with respect to indviduals on one hand and society, writ large, on the other."

The question of "inside and outside" can be framed in another way: that of the "guest-host" relationship which is often used to describe interactions between first-generation Canadians and the native-born.

"Perhaps at this time in Canada's history the rhetoric of the 'founding nations' is in fact counterproductive," Mr.

Onufrijchuk said. Rather, we must recognize "that Canada was first taken from the people who were here before, from the aboriginal peoples, and that the founding nations were not the only ones who for the last two hundred years have been busily founding Canada. Other groups were here and contributed throughout the whole process of the founding of Canada."39

He then went on to explore how a vision of multiculturalism must address the apparently contradictory, but actually complementary, concerns of community development and equity of access. That is, it must simultaneously foster the development of cultural communities and their respective heritage languages, while ensuring that all Canadians -- whether native-born, immigrants or refugees -- share equally in the rights and responsibilities of citizenship. That translates into a need for equity of access to education, to employment opportunities and so on.

There similarly must be access to heritage language education, as well as extensive service in the English as a Second Language sector. He reported that nearly half of all recommendations dealt directly or indirectly with ESL.

Policy development in this area demands consensus on a fundamental set of questions about the definition of multiculturalism itself. "Is a multicultural policy a 'holding tank' in which we keep ethnics as fish till they are ready to breath the water of the mainstream? And do we then let them out of the holding tank so they can become 'real' Canadians?" Mr. Onufrijchuk asked.

"Or is a multicultural policy one that recognizes that for immigrants, and then their children and grandchildren, their languages and their cultures are not only an inheritance --something you put in a museum -- but also a project, something which lives and which requires development and contribution? Is multiculturalism a place we prepare people to become 'Canadians'? Or is it a way in which we develop a uniquely Canadian experience of the world which is made up of the tapestry of the contributions that continue to thrive as a living part of everday life?"

Mr. Onujfrijchuk described education as the key word in the process of accepting, internalizing and fostering a multicultural reality. The demonstrated need for education affects every sector of society, he said.

The recommendations reflected a "very pressing concern with English As A Second Language at all levels" -- ESL for working women, for those in the home caring for children, for the very young, on the job, and so on. We also need to address the area of cross-cultural and interracial education in all sectors: within the professions and the school system, among parents, the mass media, labor and business.

Regarding schools, for example, recommendations were received regarding removal of racial slurs and stereotypes from textbooks, and removal of whole books that categorize people of other origins in a negative way. Mr. Onufrijchuk alluded to Dr. Miki's point about how the experience of Japanese Canadians has been censored from history books. "These things have got to be returned to the history books," he said.

As another example, he spoke of the mass media, which "took it in the neck, and not without cause." Recommendations included a long list of concerns about training of reporters, under-representation of minorities, stereotyping and editors' lack of awareness about a whole range of issues including multiculturalism, immigration, race relations and human rights.

Regarding business, he asked, "to what extent does the business community understand what multiculturalism means and what its benefits and costs are?"

Another area of educational need is that of heritage language and culture training. "There are signs that the quote-unquote mainstream, while proud of our multicultural society, is not keen to provide resources for that multicultural society to flourish," Mr. Onufrijchuk said.

Provision of such resources is essential for our multicultural experiment to work, he said. "The recommendations indicate we need clearly articulated and ongoing financial support in all these sectors. Adhoc-ism will get us nowhere fast. It's got to be a solid policy with long-term goals."

The policy must also work to change "the current consciousness with respect to immigration, its costs and its benefits to our society." Many delegates expressed dissatisfaction with the level of provincial government support for immigrant services.

As well, the notion of a two-tiered immigrant stream was cause for concern. "While we have an entrepreneurial class of immigrants who can take care of themselves financially, we also have a whole other tier that simply cannot. How effective are the support systems for settlement and integration?" Mr. Onufrijchuk asked.

He stressed that he was speaking of integration in the sense of immigrants' ability to make connections "not to a ghetto, but to a community." He explained: "It's very easy to talk about immigrant communities as ghettos.

At the same time, having grown up in one, I knew it never to be a ghetto and I always felt it to be a community. And that was always good, and it was always bad. But that's the nature of living with people -- if you know what I mean. I think we should really examine whether that word 'ghetto' is really an ideological way of looking at what I might otherwise call 'community.'"

Another major issue raised by the recommendations was that of race relations. "Racism has not gone away," he said. "Rather, we found that unfortunately it is raising its ugly head again. And that is a major challenge, not only for the mainstream but for this constituency as well.

How do we relate to one another as 'ethnics' or as 'races'? How do the Ukrainians, from whom I spring, relate to the Poles? We are neighbors, and neighbors always have history. How do I relate to the Punjabis? How do the Chinese relate to me? These are questions for all of us."

Mr. Onufrijchuk characterized the challenge of harmonious race relations not as an obstacle, but as "a magnificent opportunity." Why? "Because if a multiracial, multicultural society can be, then it begins here in this room, with this constituency of people who are drawn together by a desire to see that become a reality in society as a whole."

That point, he said, gives rise to the final, and perhaps the most difficult of all the questions raised during the symposium: that is, what is the relationship in the multicultural constituency between visible and invisible ethnicity? "

We haven't spoken about that to one another enough, and we must address it because it is here that we craft the multicultural, multi-ethnic society."

He urged frank dialogue not only about the factors that differentiate one community from another but, more importantly, about their common ground, shared aspirations and mutual concerns.

Otherwise, he warned, "we run the risk of divide and conquer. I'm not suggesting that someone out there is out to divide and conquer, but rather that if this constituency loses the ability to talk to one another, then we've got divide and conquer -- and unfortunately by an invisible conqueror that can't be pinned down."

In closing his presentation, Mr. Onufrijchuk opened the floor for discussion and asked delegates to offer comments in two areas: either to formulate recommendations to a blueprint for multicultural development, or to address the larger question of who and what comprises this constituency and how ought it be articulated in a policy on multiculturalism?

PARTICIPANTS' FEEDBACK AND RECOMMENDATIONS

In the plenary discussion following Mr. Onufrijchuk's synthesis, delegates clearly rejected the vision of multiculturalism as nothing more than a byway on the road to 'real' Canadian identity. Rather, they insisted, multiculturalism is the very essence of Canadian identity.

A POLICY FOR EVERYONE

Dr. Bernardo Berdichewsky, of the Canadian Jewish Congress, said: "We need to destroy the artificial barriers between ethnics and the mainstream. There is only one stream and we are all in there together." In order to build a truly pluralistic society, he said, we must embrace "a multicultural ideology for ALL Canadians."

Betty Lough, representing the Congress of Black Women of Canada, agreed. "We don't buy into this 'holding tank' idea," she said. But she added that visible minorities "need some protection so the minnows don't get gobbled up by the bigger fish." As well, there must be restraints upon those who would pollute the waters with "the toxins of racism."

Delegate Mary Ann Bird spoke of the need for all levels of government to cooperate in creating a "wholistic policy" that would not ghettoize newcomers.

Dianne King, of the Burnaby Multicultural Society, urged the province to implement "an inclusive policy" that would focus on value diversity and respect for differences. She asked: "What good is it if we can accept our neighbor because he is black, but not because he is Catholic? What good is it if we can accept our neighbors because they have different eyes than we do, but not because they are deaf? -- And the deaf do have their own culture." Ms King suggested we need "a policy on plurality" to combat the fears that spawn prejudice of any type.

Dr. S. Prem Singh, of the Akali Singh Sikh Society, suggested that multiculturalism must be seen not only as a goal for all Canadians, but indeed, for all people.

He urged delegates to consider the failure of both the American and the Soviet strategies in dealing with their multicultural populations. "Look at what's happening in the land of the melting pot to the south. The news coming from that country ... is that the melting pot is not melting, it is boiling! And look at what's happening in the Soviet Union, where they tried to smelter the ethnic diversity of that country in a Marxist-Leninist refinery. They have visibly failed. But we in Canada are providing a beautiful, dynamic alternative to the world, a world which is waiting for this kind of unique model for the upcoming global society. It's time we should start."

A POLICY WITH A STRONG EDUCATIONAL MANDATE

Given the clearly articulated need for fundamental change in all sectors of society, just where should we start? With education, delegates said. They proposed a number of broad recommendations to address the educational challenge of raising awareness and understanding of the multicultural fact in B.C.

Ms Bird spoke of the need for comprehensive, well-researched and well-evaluated cross-cultural training programs in all sectors. As well, she said, we must implement broad-based educational programs for newcomers "to help them understand Canadian institutions and take their rightful place in the private, public and non-profit sectors."

Other delegates recommended mandatory cross-cultural education be integrated into the school system from kindergarten to Grade 12, and that it be implemented throughout the provincial public service.

Susan French of Mount Saint Joseph's Hospital referred to the measures already being taken to sensitize the police force and make it more capable of fulfilling its mandate within a multicultural society.

However, she said, other institutions, such as the health care system, must take similar intiatives in order to begin providing culturally sensitive care. Structural reforms must accompany the educational process to change systems that perhaps quite unconsciously discriminate against immigrants and minorities.

A POLICY ON RACE RELATIONS AND COMMUNITY DEVELOPMENT

Much of the plenary discussion was sparked by Mr. Onufrijchuk's reflections on the question of visible and invisible ethnicity and the role of race relations under the mandate of a multicultural policy.

Some delegates, such as Dr. Berdichewsky, questioned the use of the term 'race relations.' He considers it to be a racist term which can be misused to legitimize spurious differences between members of what is, after all, the only race: the human race.

Others, such as panelist G. Leroy Grant of the Ontario Race Relations Directorate, insisted that "you can't sweep race under the carpet." He said any effective strategy would have to deal with the key issues of racial AND cultural discrimination. Regardless of whether they are dealt with under one embracing policy or under two distinct policies, the "twin facts of racial and cultural discrimination" must be addressed.

Taras Taciuk, speaking on behalf of Ukrainian Canadian delegates, said that members of his community have, by and large, achieved the assimilation goals that continue to elude visible minorities and more recently-arrived immigrant groups. But, he said, over almost a century of experience in this country, Ukrainian Canadians have learned that maintaining and fostering their language and culture have remained as important as assimilating. Thus, they recommended that a multicultural policy include strong support for cultural development as well as for race relations.

Sylvia Posch, of the Advisory Committee on Cultural Heritage, described her early experiences in Canada as an Austrian immigrant during the post-war period. As a German-speaker she was made to feel uncomfortable using her native language in public. Yet, despite the discrimination and the tough times, "we were happy here." She said "we never expected any money from the government, so I don't understand why people are so worried about funding, funding, funding." Still, she is optimistic for the future because she can see her children and other second-generation immigrants fully integrated into the mainstream society. With time, and with education, she said, "everything will fall into place.... In a few years, everybody will be happy and nobody will think back on how hard it was at first."

In response Ms French asserted that "no one should have to suffer [in the way Ms Posch's family did] when they come to this country." She predicted that a failure to deal with the needs of newcomers could have serious ramifications.

"This country can't do without immigrants. We count on those immigrants to sustain our economy and to help our country grow. And if we can't find it in our hearts, and in our funding priorities, to make their transition more comfortable and to help people here understand better, then we are in for a racial mess you would not believe."

Ms Lough also felt compelled to take issue with Ms Posch's comments. "Had she not spoken I could have gone blithely along assuming she was sixth-generation Canadian. I could not have told she was an immigrant."

However, unlike Ms Posch's children, racially-identified children are prevented by "stereotypes and a host of other things" from being fully accepted into the mainstream in a single generation or even in many generations, Ms Lough said. "When my children are tenth-generation Canadian, people will still be asking that tenth generation, 'Where do you come from?' Unless what we are doing here today actually does make a difference."

Because of "the burden [of racism] that I and those like me have to bear ... we have to make certain requests of the government and of society in general that you do not necessarily have to make," Ms Lough said. "History has decreed that I cannot have the experience you have had. And others like me will never be able to speak as you have spoken. We will never be able to say 'Well, we may have had to struggle a bit at the beginning but in one generation everybody was accepted just like every body else.'"

Charan Gill of the B.C. Organization to Fight Racism similarly urged delegates not to forget that virulent racism continues to thrive in certain sectors of British Columbia society, and that visible minority people are still attacked, their homes vandalized, and their dignity assaulted on a daily basis.

Ms Posch later took the floor again to say she did not mean "to sweep anything under the carpet" and that she felt her comments had been misunderstood.

The discussion clearly reflected the need, as Mr. Onufrijchuk expressed it, for the multicultural communities -- as both visible and invisible minorities -- to dialogue amongst themselves to come to a clearer understanding of their shared concerns and goals, as well as the elements that differentiate them and which they choose to cultivate.

Later in the discussion, Beverly Nann of the Laurier Institute spoke of how "all of us have been programmed by our own cultures to be ethnocentric, to value our own culture and often to devalue others."

She said that visible minority parents in particular feel a responsibility to educate their children about the richness of their heritage cultures "so the kids can feel good about themselves" -- despite any negative messages they may receive from the wider society about their cultural or racial roots.

But Ms Nann urged all families also to teach their children "to value people who are different" so we can all "learn to respect one another."

A CHALLENGE TO GOVERNMENT

Some delegates expressed frustration at what they see as the province's longstanding reluctance to make a firm commitment to the concept of multiculturalism.

Ms Nann publicly voiced a concern that had been expressed in many private discussions throughout the symposium. Referring to an April 1979 conference toward a provincial multicultural policy held in Vancouver, she said: "I hope that what happens to this conference won't be what happened to the conference in 1979, when I actually participated in this same exercise. Nothing much came of it. Nothing came of all those wonderful recommendations that came up." When she ventured a guess as to whether some of the same recommendations had not been made this time, Mr. Onufrijchuk informed her that, yes, she was right. Ms Nann said "a lot of people came here and took time from their very busy schedules because we are committed, but we have been committed for a very long time."

Similarly, Ms Lough asked "how many times do we have to re-invent the wheel?" She challenged the provincial government to provide leadership through exemplary hiring policies. She pointed out that the federal Minister for Multiculturalism Gerry Weiner has hired staff which "reflects, to a degree at least, the reality of Canadian multiculturalism and multiracialism."

Thus, a clear example is being set. She asked of Mr. Dirks: "To what extent does the provincial ministry go to some effort to make its staff represent the policy which it claims to expound? ... Mr. Minister, what does your staff look like? What message do they give to society about the commitment to a policy of multiculturalism and, beyond that, to a life of multi- culturalism?"

Mr. Dirks responded that, without doing an audit of his staff, it would be impossible for him to say "if we are filling some kind of quota or if we are reflective of our society." But, he added, "I would prefer to think that our hiring policies would be both ethnic and gender blind, because if we can achieve that then I don't think we've got anything to worry about."

Some delegates indicated that they saw the obstacles on the road to a pluralistic society arising from a lack of political will in B.C., not from lack of expertise. There are British Columbians throughout the province whose multicultural skills are being underutilized, or whose programs must limp along, fettered by inadequate or inconsistent resources, they said.

According to Kenneth Hegler of the Heritage Language Association of B.C., "there are vast multicultural resources in this province that we are not even drawing on." Mr. Hegler pointed to British Columbia's strategic location on the Pacific Rim and urged the province to accept the responsibility of educating young people in the languages they will need for the future. "We have the expertise, we have the people, and it's time we got on with it."

Shashi Assanand of the Richmond Multicultural Concerns Society spoke of the urgent need for core funding for immigrant service agencies. "A lot of work is already being done in this area. Community organizations are providing the services but, to my disappointment, the provincial government hasn't shown any commitment by providing any funding. They always say that immigrants are the responsibility of the federal government. But how long does one stay an immigrant?" Ms Assanand recommended that immigrant serving agencies be recognized as an integral part of B.C.'s social service network, and that the province work in partnership to provide funding for the community-based agencies.

Ms Bird expressed a concern that immigrants are too often discussed in terms of their needs rather than in relation to their significant contributions to British Columbia. "We need to recognise that newcomers to this province contribute more per capita -- and the Laurier Institute will back me up on this -- they contribute more per capita than some long-time Canadians in terms of taxes. They have a right to services because they are contributing their taxes.... We need a commitment from the province of B.C. to come to the table to participate in providing those services because they are reaping the benefit of the newcomers' tax dollars."

A POLICY WITH TEETH

Ms Bird's comments were greeted with applause from the delegates after she said: "I am here to support the development of a provincial multicultural policy. But I am very concerned about any policy that is not followed up with strong action strategies. A policy that does not have articulated with it a series of implementation commitments is a policy without teeth and, as such, is not worth spending any more time on. As a taxpayer and as a committed member of the multicultural mainstream of B.C., I want to work towards action."

In his final remarks, Kewal Khosla, chairman of the Cultural Heritage Advisory Committee, told the delegates: "I would like to allay the fears of some of you that the work of the symposium has come to an end.... I want to ensure you that Action 90 is not closed, but a new chapter is set to begin." Mr. Khosla said he was confident the recommendations arising from the symposium would be received "in a positive manner and the government will take action." He warned delegates to be realistic: "Change does not happen overnight." As well, he said, "Government is not the only player. We all have a role to play in improving relations with others and in setting standards of which we all, as Canadians, can be proud."

THE MINISTER'S CLOSING REMARKS

In his final words to delegates, Mr. Dirks described the symposium as "a great experience for me." He thanked the organizers and congratulated them on "an excellent job." The minister said he had found the symposium to be very interesting and informative. "It was quite an educational process for me." He mentioned that the Advisory Committee on Cultural Heritage would be meeting the next day, June 10, to "take a backward look at this symposium and start to plan for the future."

Mr. Dirks acknowledged the frustration at government inaction expressed by some delegates, particularly by those who had participated in the 1979 conference toward a provincial multicultural policy. But he assured delegates that he was more optimistic than frustrated.

"You see I'm not frustrated because ... for me this is a whole new experience. I'm really getting into the whole field of multiculturalism, and it's been a sharp learning curve for me to understand what's really going on." He said looking back over the last year and a half, he can see "we are making some great strides." However, "we've got a long way to go." He recognized that "we are going to have to work very diligently at it. I know we are."

Mr. Dirks expressed his confidence in the advisory committee members and the staff of the office of multicultural programs, and his thanks to them.

He asked symposium participants for their patience, and concluded saying: "I assure you I will work very diligently to put in place the recommendations that the committee brings forward."

SYMPOSIUM CONCLUSION

The Honourable David Lam, Lieutenant-Governor of British Columbia, is an outstanding example of our multicultural reality. David See-Chai Lam is the first Chinese-Canadian ever to represent the Queen in Canada.

Throughout the province and on the international stage, Lt. Gov. Lam is forging new ground in the vice-regal role. He is speaking out with great dignity and authority on the promise and problems of the multi- cultural fact in B.C. He works indefatigably to help new Canadians and the native-born build bridges of understanding between the old worlds and the new.

At the closing banquet of Action 90, held in the Versailles Ballroom of the Hotel Meridien, Lt. Gov. Lam spoke to delegates of his international travels.

Whether he's in Texas or Hong Kong, everyone has the same question: "What is your B.C. experience?" He said people around the world are interested in the multicultural experiment taking place in our province.

"B.C. has become one of the fastest growing regions of Canada. Why so? Because we have a rich diversity of people working together, cooperating and contributing."

Such contributions, he said, must start with feelings, "with giving your best, doing it with feeling, with a warm heart." Lt. Gov. Lam said all citizens must feel that they belong to a society before they are able to make a meaningful contribution to their country. "Without a feeling of belonging, no true contribution can come of it," he said.

The Lieutenant Governor had a message for newcomers and for those who have long called B.C. their home. He advises newcomers of three things. "First I say, 'Be thankful.' Then I say, 'De-mystify yourself. Don't draw the curtain. Look at people.' Finally I say, 'Commit yourself to being a Canadian.'"

Multiculturalism, he said, is not defined through outward symbols such as dragon boats, ethnic foods or exotic dances. Rather, "it's a feeling of feeling good about yourself, of bringing your best and committing to share with others. It's wanting your roots, but not at the expense of the country you love, that you commit to serve." Only then, he added, "you earn acceptance."

Of members of the mainstream culture, Lt. Gov. Lam asked only that their message be one of openness and generosity of spirit: "We will welcome, we will be patient, we will be tolerant, and we will gladly give acceptance."

This is a crucial message, he concluded, for only acceptance brings that feeling of belonging which is a pre-condition for meaningful contribution.

The Lieutenant-Governor urged all the delegates to work to increase the level of understanding and tolerance in society. He advised everyone: "Break out of your own community. Don't live within a walled city just because you feel comfortable and secure. Build a bridge and cross it."

APPENDIX A

GENERAL RECOMMENDATIONS

The recommendations point to a multicultural policy for all British Columbians founded on four interlocking concerns and initiatives. They are as follows:

A. Ethnocultural Community Development

It was recommended that the government recognize the on-going contribution of ethnocultural communities, languages, arts and values, and therefore foster and encourage their development through support for community-based initiatives and projects.

B. Immigration

It was recommended that the government recognize the need for immigration and the significant economic, social and cultural benefits derived by all British Columbians from it. In this light, and in the context of Canada's humanitarian tradition towards refugees, it was recommended that the government commit to funding a comprehensive immigrant and refugee service network, while fostering a positive environment for immigration.

C. Race Relations

It was recommended that the government, in recognition of the historic injustices suffered by visible minorities in British Columbia and the systemic and overt racism they still confront today, implement a comprehensive policy aimed at eliminating racism in all its forms from our society. Such a policy should address employment equity and access to opportunity.

D. Education

It was recommended that the government recognize that the creation of a harmonious multicultural and multiracial society demands a long-term commitment articulated through all forms of public education, including intercultural training in all our social institutions, ESL and heritage language programs.

SPECIFIC RECOMMENDATIONS

MEDIA

1. That intercultural training be compulsory in all schools of journalism.

2. That an association of ethno-cultural leaders be established to monitor media coverage of ethno-cultural issues and race-relations.

3. That media literacy courses be included in cross-cultural training for new Canadians and leaders of ethno-cultural communities.

4. That the mass media improve the ethno-cultural representation in their organizations to better reflect the multicultural and multiracial composition of the British Columbia population.

5. That the media actively recruit members of visible minorities and ethno-cultural groups by offering apprenticeship programs and scholarships.

6. That the media develop a code of ethics setting out criteria for accountability in a multicultural, multiracial society.

BUSINESS

7. That intercultural training be provided in business schools to assist future graduates to better realize the opportunities of international trade and ethnocultural business.

8. That current federal and provincial programs which assist business immigration be strengthend and, in consultation with community leaders, new initiatives be mounted that will assist business immigrants to fully participate in the business life of the Province.

9. That all levels of government undertake to inform the general population of the benefits to society to be derived from business immigration and ethnocultural business.

10. That all levels of government undertake to produce effective communication material which would aid business immigrants and ethno-business in understanding Canadian business culture, the rules and regulations as well as market opportunities that make up the Canadian business environment.

11. That such agencies that provide consultative services to business ensure that these services be available to ethnocultural groups in the appropriate languages.

12. That the mainstream business community be informed of the benefits and opportunities of dealing with ethno-businesses.

13. That industry be assisted in developing a much higher degree of cross-cultural sensitivity in its dealings with the work-force.

EDUCATION

4. That new curricular materials which reflect the multicultural and multiracial diversity of British Columbia be developed and implemented in all B.C. schools.

15. That all textbooks and learning materials currently in use in B.C. schools be reviewed for their multicultural and race-relations content. Any books and materials which exhibit racism be removed from the schools.

16. That multicultural and race-relations policies be formulated, implemented and closely monitored throughout the entire educational system -- from pre-school to the post-secondary level.

17. That all programs wherein future teachers are trained -- early childhood education to post-secondary and professional schools -- include a cross-cultural and race-relations component.

18. That teachers receive cross-cultural and race-relations training through "professional days" and "in-service" programs.

19. That a greater emphasis be placed on learning languages other than English whether these be French, "Modern Languages" or "Heritage Languages."

IMMIGRATION

20. That the government through its various agencies undertake to better inform the general community of the necessity and benefits of increased immigration.

21. That the government increase the amount of funding for immigrant settlement to at least match the average norm being provided by other provinces.

22. That immigrant services, with the aid of the government, provide more immediate support and sensitivity to the deplorable conditions of some refugees.

23. That the government undertake a full inquiry into the current arrangements under which foreign-born professionals are accredited to practice in British Columbia and cause those arrangements to exhibit complete fairness and equity of access.

The above recommendations notwithstanding, that the government, in consultation with immigrant and ethnocultural communities develop a comprehensive immigrant settlement program, and provide support to those community-based agencies which are now providing service.

25. That the government allocate the necessary resources to guarantee ongoing provision of ESL training to all non-English speaking immigrants to British Columbia.

EMPLOYMENT EQUITY

26. That the government, in consultation with ethnocultural communities and business leaders formulate, enact, implement and monitor the progress of equity of access legislation.

27. That government hiring practices and appointments reflect the ethno-cultural and mulitracial diversity of British Columbia.

RACE RELATIONS

28. That the government institute a race-relations policy and provide it with an institutional setting, allocation of resources and mandate which would ensure its effectiveness.

29. That the government, as first steps in its commitment to the creation of a racism-free British Columbia, undertake to resolve outstanding native land claims and to publicly acknowledge the past injustices perpetrated on Asian-Canadians.

THE ARTS

30. That ethno-cultural communities be encouraged to become involved and participate in the activities of "mainstream" arts and heritage organizations.

31. That by means of pro-active cultural funding policies, arts and heritage organizations be encouraged to develop performances and exhibits that represent the cultural and racial diversity of British Columbia.

32. That arts and heritage organizations be encouraged to reflect the cultural and racial diversity of British Columbia on their boards of trustees and among their artisitic and professional personnel.

33. That the government, through resource allocation, actively encourage artistic expression as an aspect of heritage language retention and ethnocultural community development.

SOCIAL SERVICES

34. That cross-cultural training be made mandatory for all social workers. Such training be provided to students in university social work programs and to working professionals through govern-

ment-initiated professional development programs.

35. That social services consult with ethnocultural groups to develop comprehensive and culturally sensitive programs for immigrant groups.

36. That special attention be given to the needs of immigrant women of all ages, but particularly the elderly, in both the areas of social services and ESL.

37. That an Adult ESL Advisory Council be established which could advise the government on policy and service development and implementation.

CROSS-CULTURAL TRAINING

38. That cross-cultural training be provided to all public service sectors, as well as to all levels of private and non-profit enterprises and organizations.

39. That cross-cultural training be developed for immigrant communities as a positive strategy which, along with ESL, will assist them in becoming productive members of society.

MULTILINGUALISM

40. In recognition of the ease with which children between the ages of two and five acquire language skills and cultural sensitivity, it is recommended that Early Childhood Education services be assisted in the development and implementation of language and multicultural programs.

That the government recognize the importance of language immersion programs and make resources available to strengthen such programs or assist in their development.

42. That the government of British Columbia, in recognition of the asset provided by a multilingual society, immediately provide emergency support and continuing funding for heritage language programs.

APPENDIX B

HUMAN RIGHTS: BEFORE AND AFTER THE CHARTER

by The Honorable Nathan T. Nemetz , C.C., Q.C. LL.D.,Former Chief Justice of British Columbia

Demographers tell us that within 10 years, more than fifty percent of Canada's population will be neither of English or French origin. Now, the Meech Lake Agreement presupposes the historical origin of an earlier Canada. It assumes a continuing paramountcy of the French and English cultures; i.e. the establishment of Canada by the two founding European nations. That is one reason why a multicultural province like Manitoba has expressed its concern of the narrowness of the focus of the Meech Lake Accord. One must also not forget the concern expressed by the Aboriginal peoples who inhabited the country long before European conquests.

However, please do not misunderstand me. At this late date it may be that the more prudent policy to resolve the constitutional impasse is to deal with the French-English problems first and then tackle the new reality of Canadian multiculturalism.

I have come here today to support your studies of how we are to contribute to the coming century of a multicultural Canada. I put these questions to you:

1. How will we accommodate the French fact in Canada?

2. How will we achieve further ethnic changes to the historic English-French hegemony?

3. How will we translate such changes into educational training, job opportunities and firmly secure the rights set out in the Charter of Rights and Freedoms?

4. How will we demonstrate that to be a Canadian is not to be identical to being an American -- otherwise, why maintain a Canadian federation?

Let me express some of my views having studied many of these problems over 25 years in the practice of law and 25 years as a judge in the high courts of Canada.

First let me remind you that multiculturalism is so general a term that we must examine what we mean by it. It is often said that Canadian multiculturalism represents a society based on the theory of a mosaic and not a melting pot, the latter doctrine being expounded by most Americans. The United States has not taken kindly to allowing languages other than English to become lawful means of social intercourse. Resistance to French after the Louisiana Purchase in 1803 caused the virtual disappearance of French culture in the Old French Territories. Therefore, one can appreciate the concerns of Quebecers who see how the French language and culture has disappeared in Louisiana. Today the same resistance to Spanish language and culture subsists in southern United States where the Hispanic immigrants have settled in large numbers. In Canada, the British guaranteed the French language and culture after their conquest of French

Canada in 1759. But it has not been suggested that this pattern be adopted for other minority groups. Manifestly, that could only add to the Balkanization of our country.

Studying one's roots is a worthwhile manifestation of pride in origin and culture but we live on an English speaking continent. To succeed in a business or a profession, one must speak and learn how to use English well. That does not mean that bilingualism cannot be helpful. To learn either English or French well, one must take part in the activities of the community at large.

Ghettos were a European invention -- they do not assist one to achieve success in this country. Of course, it is easier to meet and see only one's own ethnic group. But this can be self-defeating. If every immigrant were to attach himself only to one's group, then all the old battles that formerly existed in one's homeland might readily reappear as battles here. I believe that most people came to this land not only to better themselves economically, but to escape the old structured society where racial antagonism, class differences and poverty led to the creation of authoritarian regimes that developed after the First World War in Germany and Russia.

Unless we understand Canada's history, we will fail to achieve our goals of a free and democratic society under the golden rule of law that is embedded in our new Charter of Rights and Freedoms. And what is the rule of law? It is one of the great concepts derived in part from our Judeo-Christian philosophy which holds that certain tenents of justice exist and that these tenents are fundamental to maintain democracy and are unalterable by government decree.

The great legislators who drafted the American Declaration of July 1776 understood the philosophy underlying the rule of law, and in some of the noblest language of the English language declared: "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness ..."

Canada's Charter of Rights and Freedoms adopted in 1982 also starts with a preamble. It declares that Canada is founded upon principles that recognize the supremacy of God and the rule of law. The Charter then proceeds to set out the guarantees of a Canadian citizen:

(a) Freedom of conscience and religion;

(b) Freedom of thought, belief, opinion and expression, including freedom of the press;

(c) Freedom of peaceful assembly; and

(d) Freedom of association.

Then in 34 paragraphs, these guarantees are described. It was my privilege to serve as a Judge in interpreting some of the implications of these rights.

The only regret I have is that unlike the United States constitution, we adoped Section 33 -- that so-called "notwithstanding clause" which has allowed both Saskatchewan and Quebec to override the decisions of our Supreme Court of Canada. It provided in our Charter (unlike the United States) that notwithstanding the decisions of the courts, a Legislative or Parliament may override the decision for five years. Quebec did this only recently in the famous English signs dispute. Had that notwithstanding clause not been put in the Charter, the

Meech Lake critics' fears of the phrase "distinct society" would have been allayed because the Supreme Court would have the final say on whether laws passed under this phrase abridged the Charter.

You may well ask: What was the situation like for minorities before the Charter was made law? Let me tell you of only one legal decision since we do not have time for more today.

In 1903 an appeal went from the Supreme Court of British Columbia to the Privy Council. That was before we abolished appeals to England in 1949. The appellant was Tomey Homma, born in Japan, but a naturalized British subject living in Vancouver. He had applied to be registered on the voters' list and had been refused by an elections official. The Chief Justice of this province overruled the official but the Attorney General of British Columbia decided to appeal to the Privy Council in London. The Lord Chancellor, speaking for the English Judicial Committee, reversed the Chief Justice of British Columbia and Homma's name was removed from the Register of Voters. At issue was that section of the B.C. statute that once provided, and I quote: "No Chinaman, Japanese or Indian shall have his name placed on the Register of Voters ... or be entitled to vote at any election."

Remember, the Chief Justice of British Columbia held that the statute was illegal. But the Judges of the Privy Council of England reversed the Chief Justice and Tomey Homma was not allowed the vote. This act was not changed till after the World War.

I remind you of what a famous American, Mr. Justice Black, said about the rule of law under constitutional protection: "Under our constitutional system courts stand against any winds that blow as havens of refuge for those who might otherwise suffer because they are non-conforming victims of prejudice and public excitement." I agree with that great judge.

As to the other questions I have raised, I feel confident that you will be able to consider them and make suggestions as to ways and means of improving Canadian unity.

We in Canada have a singular task. We have a richly blessed society. The bountiful gifts of nature, the resourceful capacity of our potential is unmatched in any country in the world -- these are but a few of the blessings of the land. As we behold the magnitude of the problems facing the world, surely we can overcome our own difficulties and strive to act as an example to other countries less endowed, less affluent and less fortunate than we are.

There are forces beyond our borders over which we have no control. But in Canada, let us share the benevolence and the compassion and understanding that are necessary to ensure that a united Canada will continue to serve as a model that justifies our fairness in a free and democratic society. That is why we are here, to learn how to achieve that goal!

APPENDIX C

MULTICULTURALISM AND THE INTERCULTURAL PERSON

by Dr. Jan W. Walls, David Lam Centre for International Communication

Multiculturalism as a concept and as a national policy has come under attack from many Canadians, some of whom are otherwise quite intelligent and likeable people. I will not argue whether multiculturalism is desirable -- to me there is no question but that it is desirable to preserve the rich variety of heritage cultures and languages that make up Canada's diversified portfolio of community perspectives on life. The question is, then, in what way does diversity contribute to the strength of our social system?

Biological science has demonstrated that surviving species make it through the evolutionary filter primarily because they have retained in their genes a richer diversity of alternative survival strategies. Single mindset (overspecialized) species race headlong into hypersimplistic extinction. Dinosaurs and dodo birds lacked diversity in their portfolio of survival strategies.

Physical science has also demonstrated that energy is created only through difference, and that entropy (the total lack of difference, and the process that leads to it) is a condition wherein there is no energy at all. The analogy to culture -- heterogeneous energy and homogeneous stagnation --is apparent.

I won't argue with science. So, rather than debate whether multiculturalism (the preservation of difference) is desirable, I would rather address the question of just why it is desirable and in what way it seems the most desirable for the good of Canada.

Multiculturalism is desirable, not as an end or a goal in itself. If that were the case, then we would be pursuing difference for difference's sake, and that would be as senseless as the pursuit of sameness for sameness' sake. Multiculturalism is desirable as a means toward developing a society in which general unity at the macro level is served and strenthened by specific difference at the micro level. It is desirable as a means to encourage the development of what I call the "intercultural person." The end, therefore, is neither a monocultural person, nor a multicultural person, but an "intercultural person" who thrives on the richness of articulated diversity.

The intercultural person avoids the "either-or" mindset trap that says "EITHER I'm a mainstream Canadian OR I'm a preserver of an ethnic cultural heritage. The intercultural person not only accepts the opportunity and the challenge of embodying more than one culture, but exalts in the ability to think, feel, interact and communicate comfortably in two or more cultural contexts, and can move with grace and agility from one to the other without feeling that either is a constraint upon self-expression.

Constraint? Far from it. The ability to view a human situation from more than one perspective, especially from a real alternative to the dominant, conventional perspective, has long been recognized, singled out, and praised as showing evidence of uncommon wisdom.

Awareness of the existence and importance of different perspectives encourages fresh insights into problem-solving in general. Once a person has become sensitized to the fundamental importance of perspective and context to determining meaning and significance, one has the key to creativity for problem-solving in general.

Consdier this: most brilliantly creative problem-solvers are recognized as such because they have been able to clarify contexts and suggest fresh perspectives that have eluded the conventional views of most of their peers. It is no coincidence that most of them have not been monocultural or unilingual. The very practice of shifting cultural-linguistic perspectives encourages the emergence of creative viewpoints and strategies. In a society driven by technological change as much as ours today, "conventional wisdom" is insufficient for successful adaptation. But how does one make sense out of anything so large and complex as Canadian society?

In order to be understood, a society like any other complex system must be viewed from three levels of vision: the micro, the macro and the meta.

The micro-vision is primarily concerned with the difference between the individual elements in society, the diversity whose coordinated differences give the larger group its strength. The micro-vision focus is on difference.

Macro-vision, then, is concerned primarily with the common interests and expectations of the differentiated elements. If common interests and expectations of differentiated elements are not understood and shared, there will be unnecessary conflict, and unnecessary conflict is not good for society as a whole, nor for its differentiated members in the long run.

But macro-vision concern for common interests does not mean concern for sameness -- no one but a myopic monocultural paranoid would espouse such a goal. Therefore, meta-vision is concered with the preservation of difference and the articulation of common interest in order that synergistic relationships may be pursued. The definition of synergy, we recall, is "a whole that is greater than the sum of its parts." Synergy is never attained without the simultaneous presence of difference and relationship for common purpose.

Differences then are micro: common purposes are macro: and optimal relationships between different elements with shared purposes are meta. Difference is comparable to information; common purpose to knowledge; and the articulation of synergistic relationships to wisdom. "A synergistic relationship differentiated elements where the benefits of synergy are enjoyed by all the contributing elements" -- no society can have a basic goal more lofty or more noble than this, and multiculturalism practised so as to achieve this goal is beyond criticism.

My second and final point is this: a monocultural person can never truly appreciate his or her one and only culture. When Robert Burns wrote the line "O would some power the giftee gi'e us to see ourselves as others see us," he was uttering one of the profoundest statements ever made. We need not only to tolerate but to understand other cultures before we can have a critical appreciation of our own. Blind adherance to any belief with no basis for comparison to others is the condition of a deprived intellect. No society can thrive for long if much of its population wallows in such ignorance.

But let me relate a personal anecdote to illustrate how I came to learn this lesson. I decided to learn something of Asian culture 29 years ago, hoping that some acquaintance with different perspectives on the human experience might allow me to see myself in my own cultural context with greater clarity and objectivity. At the time, I really didn't know what I wanted to do with my life, so when people asked me "What's your major?" I naturally answered "Psychology." Clearly, I was a young man in search of himself.

It didn't take long for me to realize something very important about Asian culture: the 66 per cent of humanity we lump together under that word is a huge "pot pourri" of hundreds of different regional ethnolinguistic traditions. So I had to narrow Asia down to something digestible. I chose China first, because it was only 22.5 per cent of humanity, which I thought I should be able to handle.

Studying China, I learned very soon that so much of Chinese culture is implicit, "between the lines" so to speak, that I really had to "learn the lines" before I could intuit what was in between them: so I started to study the language. The language was so utterly fascinating that I became absorbed in it, consumed by it, until before I knew it I had, in my effort to understand myself in my own cultural context, obtained a Bachelor's, then Master's, then Ph.D. degree in Chinese language and culture, leaving me with virtually no career alternative but to teach it in a university.

And, by the way, very early in studying Chinese culture, I discovered that the only safe way to study China was to supplement that study with the study of Japanese, because I found that almost every earth-shaking discovery I made about China had already been discovered and published by Japanese scholars long ago, because they have been trying to figure China out for centuries. And the study of Japan and the Japanese language was so very fascinating that I very nearly forgot why I had started studying it in the first place.

Anyway, having studied Asia now for 29 years, and having taught an Asian language and Asian cultures for 20 years, I am delighted to be able to report today that I have basically achieved the goal I set for myself 29 years ago: I have, through the study of other languages and cultures, developed a critical understanding and appreciation of myself and my North American cultural context that I couldn't even have dreamed of when I first decided to start studying about Asia.

I have learned that the wisest and most well-rounded personalities of either cultural tradition -- Asian or Euro-American -- are those who are not imprisoned by the customs and rules of the one dominant culture that has nurtured them since infancy. For most of us, the best way to break through culturally imposed limitations on the imagination is to internalize alternative perpectives, and the most effective way to internalize them is through the cultures and languages that embody them.

J.W. Houston, a Japanese-American writer, spoke of her own intercultural personhood in this way:

"Now I entertain according to how I feel that day. If my Japanese sensiblity is stronger, I act accordingly and feel okay. If I feeling like going all American, I can do that too and feel okay. I've come to accept the cultural hybrid of my personality and recognize it as a strength, not a weakness. Because I am culturally neither pure Japanese nor pure American ... does not mean that I am less of a person. It seems that I have been enriched by the heritages of both." (From Beyond Mansamar: A Personal View on Asian-American Womanhood, lecture presented at Governors State University, University Park, Illinois, quoted in Theories in Intercultural Communication, Young Yun Kim and W.B. Gudykunst, eds.)

This is the spirit I most admire among people who turn complexity into a source of strength. Intercultural encounters always generate stress, but "fitness" (both physical and mental) results not from the rejection of stress, but from the intelligent integration of stress into one's physical and mental growth of selfhood. People who reject stress (physical and mental) get flabby (physically and mentally). Those who see stress for that it really is -- a manifestation of difference whose energy may be harnessed for mutual benefit -- treat it as an opportunity for growth. And this is the payoff of multiculturalism as a means to intercultural personhood: a population that is not only not intimidated by the existence of cultural difference, but views it as a necessary and desirable prerequisite to producing the creative energy that may then be harnessed for the common good.

Bhinneka tunggal ika (Unity in Diversity) is the national motto of Indonesia, a nation of 125,000,000 people living on 3,000 different islands with some 300 ethnic groups and nearly as many languages.

E pluribus unum (Unity out of Plurality) is a motto everyone has seen stamped on U.S. currency.

The intercultural person, the end product of multiculturalism, is one who not only understands the meaning of unity in diversity, but who actively contributes to both by trying to embody both without rejecting either.

Thank you for your attention.

APPENDIX D

SOCIAL CHANGE AND MULTICULTURALISM

by Michael Adams ,Environics Research Group Limited

I am honored to be asked to speak at your provincial symposium on multiculturalism. I want to talk to you today about changing attitudes and values in Canada and what I think are the implications for our society in the decade before the third millennia.

As you were told, I am a pollster. Environics' constant tracking of public opinion helps me and my colleagues understand what it is like to be somebody else and that, in turn, enables us to help companies and governments sell products to consumers and market ideas to voters.

I do not think it is an exaggeration to say that public opinion polling is one of the most important developments in applied social science in this century. Like the telephone, radio and television before it, public opinion polling is an entirely new medium made possible by the evolution in our century of an educated and informed mass public with attitudes and opinions of their own, and by the development of polling methodologies which allow these opinions to be measured quickly and accurately.

During the 1988 federal election campaign, no fewer than 26 national polls were published over the eight-week campaign. In the 1984 campaign, there were only eleven. And only a handful in 1979 and 1980. In the next election, you'll be hearing newscasters saying: "The ten o'clock poll shows a two-point decline for the government since the nine o'clock poll. Stay tuned for the eleven o'clock poll."

Polling is not only big in Canada, but is also a fundamental feature of the political culture in all modern societies. The British are also great consumers of polls; but some of their polling methodologies can be a bit unorthodox.

In the 1987 British general election, Mrs. Thatcher was facing Labor Party leader Neil Kinnock and poll results were released on a daily basis throughout the three-week campaign.

Not to be outdone by their competitors, the popular right-wing tabloid The Daily Mail hired well-known medium Nella Jones to do a scientific poll of the current party favorites of famous historical figures. Under the huge headline "Stalin Backs Kinnock," The Daily Mail revealed that Mrs. Thatcher was choice of Henry VIII, Lord Nelson, Boadicea and Winston Churchill, but Labor leader Neil Kinnock could only muster the support of Stalin and Chairman Mao.

In Canada, pollsters as interpreters of the social climate are a phenomenon of the s1980s because Canadians are less predictable than we used to be and neither the marketer nor the politician can take brand or party loyalty for granted anymore. Just ask General Motors and Brian Mulroney.

We are living in an era of rapid social change: from rock 'n roll and youth priest in the 1960s, to feminism in the 1970s, and the globalization of markets and communications in the 1980s. Each year, the pace of change seems to accelerate, faster and faster, in Canada and around the world.

We are living at a time when history is compressed. Change that once took centuries is now assimilated within decades, and in a few months we incorporate the changes that used to take years. We learn from our mistakes and take corrective action more rapidly than ever before. We have become a society of strategic thinkers.

What I'm about to share with you today are conclusions based on several years of conducting wide-ranging surveys among thousands of Canadian adults, drawing particularly from Environics' FOCUS CANADA report -- a quarterly survey of 2,000 Canadians on public policy issues that goes back to November 1976 -- and the 3SC Social Trends Monitor that Environics has been doing in association with our Quebec partners, CROP, since 1983.

What makes these surveys invaluable to an understanding of social values is their ability to track public attitudes over a period of time. This allows us as researchers to place changing values, attitudes and public priorities within a social, demographic and historical context.

I'd also like to clarify what I mean by values. Values are the ideals, the customs, the principles by which people govern their lives and which motivate their behavior. Although these are the deepest, most enduring beliefs and the ones that are the slowest to change, they do evolve over time as the result of economic development, new technology, increasing knowledge and changing perceptions.

In this century market capitalism, the computer, mass education and the communications media have transformed the way we look at the world and the way we look at ourselves.

Our surveys indicate that Canadian society in the early 1990s will be shaped by five predominant trends: materialism, spontaneity, personal control, social consciousness and a search for balance.

Our surveys tell us that Canadians will continue to base many of their decisions on the joint premise that what feels good is good and that the ability to enjoy an affluent, materialistic lifestyle is a legitimate end in itself. Whoever has the most toys wins!

The current economic slowdown may cause some of us to cut back, as happened in the early 1980s, but our data indicate that the values of the "me" generation will continue to influence Canadian priorities throughout the 1990s. We may feel we have to put on the brakes, but I do not believe we will substantially change direction, even if we have another recession.

Our studies also indicate that Canadians will continue to admire and express the qualities of spontaneity, informality and individualism. Their judgments of right and wrong will continue to be less influenced by the traditional mores of society and Judeo-Christian moral standards and more influenced by subjective evaluations of what "feels right."

Canadians have stopped feeling guilty. Instead, they act in accordance with their own internalized set of rules drawn from many traditions and filtered through their personal needs and experience.

Related to this trend toward individualism are correspondingly strong trends toward individual self-confidence and the need to feel personally in control of our own lives. Canadians today are less fatalistic than previous generations and more likely to believe they can be the authors of their own destiny.

Undoubtedly, this is a legacy from the anti-authoritarianism of the 1960s. And yes, we may be less strident and aggressive these days, less ready to brandish banners and shout down our opponents; but we still have a clear sense of our own exceptionally and a strong belief in our power to make things the way we want them to be.

Today's Canadian believes that the individual can make a difference and today we are committed more than ever to creating and maintaining a certain "quality of life." This new social consciousness does not, however, herald a return to the altruistic idealism of the 1960s. Then we often marched for people worse off than ourselves because it offended our sense of justice that others were denied the rights we enjoyed.

The social activists of the ’i are and will be motivated largely by perceived threats to their own personal happiness and well-being. We’re seeing how other people’s problems -- such as alcoholism, drugs and homelessness -- and even geographically distant activities -- such as the burning of the Amazon rainforests -- can threaten the quality of our lives and those of our families.

That's why Canadians are fighting for safer cities and demanding that governments and industry consider the environmental consequences of their policies. Today, our activism is motivated more by the desire to correct problems that threaten us personally than to help others less fortunate.

No question this is a kind of selfishness, but it is also indicative of a new kind of pragmatism. Understanding and recognizing this reality opens up a myriad of possibilities for those trying to influence public attitudes and behavior.

Astute social and political marketers have stopped trying to effect change through appeals to the Canadian conscience, but instead they now appeal to this new sense of global interconnectedness. Only by understanding other people’s self-interest can we hope to achieve our own.

The fifth trend we see for the 1990s has emerged in Canada over the past 12 to 18 months. Our most recent surveys indicate that Canadians are starting to express a real desire for balance and for greater stability and calm. Their preoccupation with environmental problems and economic uncertainty is making them feel that the quality of their lives is somehow under siege. There is a sense that we are, perhaps, paying for the excesses of the 1980s.

Because of this need for balance, the symbols of some of the older values are becoming more attractive. But, in spite of this nostalgia, we predict no real return to the traditional lifestyles of the 1950s. The changes in attitudes and mores initiated during the social revolution of the 1960s have become part of the Canadian social fabric and they’re here to stay.

It’s also important to realize that none of these trends or tendencies exists in a vacuum, and that seemingly contradictory trends -- such as the enjoyment of a materialistic lifestyle and the corresponding growth of a social consciousness -- can actually complement each other.

An obvious example of this phenomenon is the "affinity credit card" that allows you to contribute to the arts or education or to the coffers of a peace, environmental or human rights group and indulge yourself at the same time.

This "commercialization of the Canadian conscience" has made for some of the most interesting and creative marketing approaches of the last few years and has tremendous implications for marketing of policies and products in both the public and private sectors. We predict this kind of marketing, particularly in the area of green products, will reach levels of saturation that have not been seen since World War II when advertisers used Hitler and patriotism to sell everything from lipstick to Coca Cola.

The baby boomers -- those eight million Canadians born between 1947 and 1966 -- who transformed the look of the marketplace in the 1980s, will be assuming many, if not most, of the leadership positions in the corporate world of the 1990s. Their self-centred values, their willingness to experiment with new ideas, their rejection of the traditional roles, will force Canadian corporate culture into a less hierarchical and more flexible mould.

There will be a decided trend among those in middle and lower management positions to trade management-imposed stress for self-imposed stress. Many of these new entrepreneurs will be women and members of ethnic and racial minority groups, people who would rather create their own companies than change themselves in a vain attempt to fit into the traditional corporate mould. Others will be burned-out baby boomers who will pursue their self-interest in a more eclectic fashion than in the career-centred '80s.

The differences between the public and private sectors will continue to narrow throughout the 'i. Senior management at many large corporations already often resemble a government cabinet in terms of the range of issues -- the environment, health, training and education -- for which they are responsible.

Private companies, especially large companies, will continue to assume added responsibilities in terms of their responsiveness to public expectations -- particularly where the environment is concerned -- and the range of benefits provided for their employees.

As we see it, quality of life issues, employee motivation, external forces and corporate image will consume a greater proportion of a corporation's energy and resources and as such will become increasingly important considerations in future business planning.

At the same time, governments, working under the pressures of large deficits, zero tolerance for more taxes and increased demands for services as the population ages, will be forced to modify the universal nature of social programs, to rationalize the delivery of health services and to further adapt to economic realities.

The average Canadian is coming to accept the inevitable facts of globalization, the rule of market forces, the seriousness of the national deficit and the limits to solving our social problems simply by increased public spending and taxation.

Having said that, however, I believe there are three issues that we Canadians will be facing in the 1990s that transcend economics in their importance. Issues that cannot be solved by the workings of market forces alone. I am referring to the survival of our planet's ecosystem, the survival of our country as a nation-state and managing our evolution from a multicultural to a multiracial society.

The trends I have just spoken of, and in particular, the new individualism, have had many benefits as Canadians have come to see themselves and other people in new and revolutionary ways.

Just look at the radical transformation of attitudes toward the role and status of women and toward racial and ethnic minorities. I can tell you, as someone who has studied opinion polls which were conducted in the 1950s, that the level of expressed prejudice toward all groups has declined dramatically since then. What is even more important is that these groups have developed a new attitude towards themselves, a new sense of their own power and self-respect.

By the 1950s, Canadians began to enjoy economic affluence on a scale never experienced before. Today, a new psychological affluence has empowered groups once relegated to the periphery to demand and receive equal opportunity in our society. Not only are women, Native Canadians, ethnic and racial minorities, the disabled and handicapped and the elderly; but also victims of domestic violence and child abuse and other invisible minorities are liberating themselves from the old barriers and stereotypes, demanding social justice and declaring personal sovereignty over their lives.

In the early 1960s, only three percent of women aged 20 to 24 were in university in Canada as opposed to ten percent of young men. Today equal proportions -- 18 percent -- of each gender in that age group are attending university. That is what I call a real social revolution and it has come about without a form affirmative action program or a quota system, but rather through the workings of the marketplace of changing social values, attitudes and motivations.

Not only that. The burst of entrepreneurial energy in the 1980s and the new international market forces are challenging the old elites in Canada and the old boys' club. And in the field of politics, women and ethno-cultural minorities are transforming the political process as party activists, candidates and elected officials.

Many of these trends, I believe, are very positive, and I for one would not want Canada to return to the complacency of the past and some of the old ways of thinking, when the country was run by WASP elites and new Canadians felt they had to Anglicize their names to be accepted.

But that being said, we are starting to see some warning signs on the horizon when we look at Canadian attitudes in the last few years. And now I want to describe to you what we are seeing. In the spring of last year, Environics conducted a survey of 2,000 Canadians on the topic of multiculturalism and immigration in our FOCUS CANADA survey. We compared the results to an earlier survey conducted in 1985. And in March of this year, we conducted a survey of 1,028 adults in British Columbia on behalf of the Provincial Secretary.

Let me tell you some of the things we discovered. First, we found that the ideal society, in the view of most Canadians, would be one in which ethnic groups and immigrant groups remember and take pride in their backgrounds, but do not form and maintain separate communities. Eighty-one percent of Canadians think that ethnic groups should blend into the larger society and should not be off on their own. No ghettos. On another question, only 36 percent of Canadians think it would be good if ethnic groups keep their distinctive ways of life and 59 percent disagree with this. And the number who think that cultural separation is good has also declined.

We found some other warning signals. While a majority of Canadians recognizes that ethnic and racial inequality still exists in the workplace today, Canadians are less favorable than they were just a few years earlier to the idea that governments should try to redress inequality through mandatory affirmative action programs.

Our survey showed that 57 percent of Canadians disagreed with the proposal that governments should require employers to promote members of visible minorities in the workplace, and the number who oppose affirmative action quotas has increased in four years.

And we are seeing some negative fall-out from the current debate about taxation and government spending. We have found declining public support for the teaching of heritage languages in the schools. In British Columbia today, only 44 percent of the public supports the teaching of heritage languages in the schools and 54 percent oppose this.

And I don't need to tell you about attitudes towards bilingualism. In a survey we conducted last year, we found that only one-third of British Columbians said they support official bilingualism. And the number who oppose bilingualism in B.C. has increased from 54 percent in 1978 to 62 percent in 1989.

We also found concern about spending on multicultural programs. Fifty-three percent of all Canadians, including 52 percent of British Columbians, think that multicultural policies will lead to some groups getting more than their fair share of government funding.

Canadians and British Columbians are becoming more concerned about government spending and taxes in general, and this concern has added yet another layer of concern onto the sensitive issues of language and culture. Multicultural programs and bilingual services seem much less important and much less necessary than other programs in a time of government spending constraints.

Now what does this mean for our multicultural heritage? How do we interpret this? I am often asked these days whether Canadians are losing our tradition of tolerance. Have we become racists and bigots?

In my opinion, the changing opinions have given some opportunities for a few extremists to speak out, but I do not think we can label most Canadians that way. I think it is important for all of us who care about multiculturalism to understand the changing mood. Only by understanding the views can we communicate to people effectively about the benefits of a multicultural society.

If people are negative toward spending on multiculturalism, we should be armed with the facts and figures which show that spending on these programs is relatively small. If people think some groups get monetary benefits while others don't we should be armed with the data that show that all ethnic origins, not just some, benefit from such spending.

Communicating with the public also needs an understanding of the positive aspects of multiculturalism, and I'm happy to report that there is much that is positive in public opinion today. In spite of concerns about some forms of diversity, Canadians still see Canada as a multicultural society and like it that way.

Multiculturalism is part of how we define Canada, and it is viewed as an essential component of Canada's unique identity. In a new FOCUS CANADA survey we conducted last month, 78 percent of Canadians said that multiculturalism is an important aspect of Canadian identity. It is something that distinguishes Canada from the United States, where the "melting pot" ideology prevails, and most other countries of the world where our pluralism seems like some sort of idealistic utopia.

In the recent survey we conducted for the Provincial Secretary, we found that 90 percent of British Columbians think that B.C. is a multicultural society, that most think this is a good thing, and that ethnic and racial diversity is good for the province.

Canadians not only recognize that Canada is a multicultural society; a majority still support a government policy of multiculturalism. Last year's survey showed that 63 percent think multicultural policies will lead to greater understanding and greater equality of opportunity for Canadians. British Columbians feel the same way.

And in spite of concerns about government actions, Canadians also continue to see a role for governments in a number of areas like stopping discrimination against ethnic and racial minorities, and promoting equality of opportunity among groups, even if this does not mean a policy of racial or ethnic quotas.

And Canadians also think that they themselves should do more to learn about the customs and heritage of groups in their country. There is a positive feeling about respecting and sharing and learning.

Now some of these trends may seem contradictory, but when we dig deeper we see that they are not. What Canadians are saying is that they want real equality of opportunity for all people, not advantages for some. They like diversity, and respect diversity, but they are afraid of too much.

When 70 percent of Canadians, including 71 percent of British Columbians, tell us they disapprove of the policy of allowing Sikhs who are members of the RCMP to wear turbans, they are saying: "Enough is enough, already!" or "What next?" Canadians feel they are being asked to alter one of the few international symbols of their identity -- the Mountie -- at a time when global communications, global economics, free trade and the Meech Lake Accord are assaulting their national institutions.

*The issue has little to do with Sikhs and everything to do with an anxious society going through the painful process of transforming its cultural identity. The pluralism that has empowered so many minorities must also be sensitive to the majorities who are losing their power and who are doing their best to adapt to rapid social change.

It is clear that some of the changes of opinion are related to recent patterns of immigration into Canada. As we are all aware, the composition of the immigrant population has shifted over the past decade to include a higher proportion of visible minorities than was the case during Canada's earlier waves of immigration.

In any society which has to seek members from outside, there will always be varying judgments about the suitability of the potential recruits that exist in the world. This was true even at the time of Confederation when the two so-called charter groups -- the French and the English -- decided to form a bicultural nation.

French Canadians looked with great suspicion at the large number of British immigrants who came to Canada after Confederation. In fact, one French Canadian journalist referred to them (and I quote) as "drunkards, paupers, loafers and jailbirds." I wonder if he was thinking of my great-grandparents?

Today many Canadians are again anxious about this country's ability to absorb the new immigrants whose backgrounds seem so different. And our polling is showing increased concerns about the effect of immigration on Canadian society. This is clearly a factor in growing fears about cultural differences.

We have moved from a bicultural to a multicultural society and many are asking, "Can we take the next step? Can we successfully move from a multicultural to a multiracial society?"

My reading of social change suggests to me that in many ways we are better equipped today to make that transition than we were in the past. We are better educated. We are better travelled. We are better informed. We are more flexible and adaptable to the demands of social change. We have a firmly established tradition of group accommodation and we are all minorities now.

Yet, in spite of this, the average Canadian is woefully ignorant of our demographic destiny and the reality of declining fertility rates. According to The Economist, Canada is the most underpopulated country in the world, with one of the world's lowest fertility rates -- 1.7 children per woman, well below the replacement rate of 2.1.

At current levels of fertility and immigration, Canada's population will begin to decline in about 20 years. Unaware of this demographic danger, Canadians are blissfully ignorant of its implications for their own well-being and that of their children -- or should I say, child.

Canadians now need to understand the role that immigration must play in ensuring the socioeconomic health of our society.

They need to become literate about population policy just as they have learned the realities of economic and fiscal policy. And this is where everyone in this room has a role to play.

The evolution of multiculturalism is not a fait accompli, but is a dynamic process which changes just as the society changes. We all must use our pwer to inform and educate and to reflect what multiculturalism means to Canada and British Columbia in the 1990s and beyond.

In my introduction, you heard about my educational qualifications and professional experience, but not about my ethno-cultural heritage. My friends say my curly hair makes me a visible minority and of course pollsters who are constantly on television have become a very visible minority in the past few years.

To the best of my knowledge, I am a combination of Scottish, Irish, German and French ancestors. I would be a WASP, I suppose, except that I was raised a Roman Catholic in a small town called Walkerton in Bruce County in southern Ontario. In the 1950s when I was growing up in Walkerton, we didn't have ethnic groups. We had Catholics and Protestants.

A few years ago, I went back to my native region to do some survey work in Owen Sound, a city of 20,000, which used to be a bastion of the Orange Lodge, a staunchly Protestant organization that once wielded mighty clout in Ontario society.

A fellow I know on council named Ovid Jackson got himself elected mayor of Owen Sound in 1983. He was re-elected in 1985 and again in 1988 for his third term. Ovid is a high school teacher, which isn't so remarkable. What is remarkable is that Ovid is a black immigrant from British Guyana elected mayor in a small city in rural Ontario.

I asked a civic official how Ovid got elected and he said, "Oh, up around here we don't mind blacks. It's Catholics that we hate." Social progress sometimes expresses itself in unusual ways.

PARTICIPANTS

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Born in Hong Kong, he emigrated to Canada in 1967. His Honour holds an economics degree from Lingnan University in China and an MBA from Temple University in Philadephia. He concluded his professional business interests in 1982 and has since devoted his life to philanthropic pursuits. He was sworn in as British Columbia's 25th Lieutenant-Governor in 1988. He was awarded an Honorary Doctor of Laws Degree from the University of British Columbia in 1987 and the Order of Canada in 1988.

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He has had many roles in performances on the stage, screen and television. He won the Dora Mavor Moore Award for his role in Ain't Misbehavin and was a member of Robin Phillip's Grand Theatre Company of London, Ontario. Mr. Simpson is the author of children's boods and of numerous television proposals.

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A retired public servant, with the Government of Hong Kong, he serves on the Vancouver City Council Special Committee for the Arts. He is a member of the board of the Community Arts Council and of Pacific Cinematheque Pacifique

Chief Constable Robert J. Stewart, Vancouver Police Department

He is chairman, National Joint Committee of Police and Corrections Officers' and chairman of the Board of the Justice Institute of British Columbia. A past president of the Canadian Association of Chiefs of Police, he has been with the Vancouver Police Department since 1954. He is a recipient of the Canadian Police Medal and the Queen Elizabeth Silver Jubilee Medal

Dr. Charles S. Ungerleider, Associate Professor, Department of Social and Educational Studies, University of British Columbia

With extensive experience in the fields of multiculturalism, race relations and human rights, he is author of various educational publications on race relations, multiculturalism and the impact of media on Canadian society.

Mr. John Weir, director, Community and Social Action Department, B.C. Federation of Labour

He is responsible for policy development and education in the areas of human rights and employment equity and affirmative action programs. Mr. Weir is a former member of the appeal board, Workers' Compensation Review Board, British Columbia and former secretary of Local 480 of the United Steedlworkers of America

Alderman Sandra Wilking, City of Vancouver

With extensive experience in multicultural training and development, she is active in municipal politics, boards and community organizations. She holds a bachelor's (honours) degree in Sociology from Simon Fraser University

Eric D. Wong, President, British Columbia Multicultural Education Society

Manager of programs and training, Equal Employment Opportunity Program, City of Vancouver and the Hastings Institute, he is a former teacher and consultant in race relations and multicultural education for the Vancouver School Board and the City of Vancouver. Mr. Won is a member of a number of organizations, including the Asian Youth Task Force, B.C. College of Teachers and Immigrant Services Society. He holds an education degree from the University of British Columbia